

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זרע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע וְזָרַע the offspring of thy offspring, i.e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; זרע יִשְׂרָאֵל Pea. 22:24. זרע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as זרע קִישׁ Isa. 6:13; זרע בְּרִיחַ Isa. 65:23; and in an evil sense, זרע קִרְעִים Isa. 1:4; זרע שָׂשׂוּר Isa. 57:4; comp. Hebr. קִרְעִים, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."] זרע

זרע Ch. id. Dan. 2:43.

זרעוֹנִים וְזָרְעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. زَرْعُون id.).

זָרַח an unused root. Arab. زَرَح to flow, used of water or tears. Comp. זָרַח. Hence the quadriliteral זָרַחַה.

זָרַק TO SCATTER (a kindred root to זָרַח, זָרַע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle, sprengen*), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by לָל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, זָרַק בּוֹ שֵׁיבָה וְזָרַקָה "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زَرَأَ to scatter, Med. E. زَرَأَ be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence זָרַקָה.]

I. זָרַר an unused root, i. q. Arab. زَرَز to bind together, as with buckles, to buckle; a kindred root to זָרַר No. I, also זָרַר, זָרַר. Hence the nouns זָרַר, זָרַר. In Chaldee there occurs זָרַר to bind, originating in the quadril. זָרַר.

II. זָרַר prop. TO SCATTER; like the Arab. زَرَز: kindred roots זָרַח, זָרַע, זָרַק. Hence—

POEL זָרַר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זָרַר sneezing; see Schult. ad Job. 41:10

זָרַשׁ ("gold," from the Persian زر gold, with the termination שׁ), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

זָרַח f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. זָרַח, זָרַח id.), from the root זָרַח to spread out; whence זָרַח (for זָרַח); f. זָרַח, like זָרַח from זָרַח, זָרַח from זָרַח. ["Also according to the Rabbins זָרַח is the little finger, for זָרַח, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.]

זָרַח an unused root, perh. i. q. Aram. זָרַח = זָרַח to germinate, whence—

זָרַח [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זָרַח (perhaps i. q. זָרַח "olive"), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

זָרַח (perhaps i. q. זָרַח "star"), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חָטַח to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.

As to the pronunciation of this letter, which is the *harsh*est of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ه (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *חָלַח* to kill, Arab. *رضخ* and *رضخ*, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַח*—(1) to be smooth (Arab. *حلى* trans. to make smooth or bald, to shave);—(2) to smooth, to form (Arab. *حلى* to form, to create); *חָלַל*—(1) to pierce (Arab. *حل*).

Conj. I. V.);—(2) to open, to loose (Arab. *حل*), comp. the roots *חָבַר*, *חָסַב*, *חָרַס*, *חָרַשׁ*.

It is *interchanged* most frequently with ח (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots *חָלַל* and *חָלַל* and *חָלַל* and *חָלַל*.

Like א and ה it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see *חַבְּרָה*, *חַבְּרָה*, and *חַבְּרָה*, p. 863.

חָבַר with suff. *חָבַר* m. *bosom*, *lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבַב*, *חָבַב*, *חָבַב* id., Sam. *חָבַב*.)

חָבַה unused in Kal, i. q. *חָבַה* TO HIDE, compare the kindred roots *חָבַה*, *חָבַה*. Arab. *خبا*, Æth. *ሕበ*: to hide; also *خبا* for *خمو* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid*. Gen. 3:10; Jud. 9:5; Joë 2:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by *א* Jos. 10:16; 2 Sam. 17:9, and *ל* 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λανθάνειν* with part.) Gen. 31:27, *לָמָּה נִתְּבַחְתָּ לְבָרְךָ* "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4.

HIPHAL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc

Derivatives, *חָבַב*, *חָבַב*.

חָבַב TO LOVE, found once Deut. 33:3. Arab.

I. III. X., Syr. *حَب* Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חָבַב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. *حَب* to burn, used of fire; *سَحَابًا* a burning, heat, especially as raised by blowing. Hence, besides *חָבַב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבַב*.

חָבַה i. q. *חָבַה* TO HIDE ONESELF. In Kal once imp. *חָבַה* Isa. 26:20.

NIPHAL, inf. *חָבַה* id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, *חָבַב* and the proper names *חָבַב*, *חָבַב* [*חָבַב*].

חָבַלָה f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root *חָבַל* Neh. 1:7.

חָבַר ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Eds el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. *خابور*, comp. *חָבַר*.

חָבַרָה & חָבַרָה (Isaiah 53:5), f. *a stripe or bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַר* No. 3, which see.

חָבַט fut. *יִחָבֵט* TO BEAT OUT, OR OFF, with a stick (Arab. *خبط* to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. *خبط*.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבַיָה ("whom Jehovah hides," i. e. defends), [*Hobaiak*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבַיָן m. *a covering*, Hab. 3:4, from the root *חָבַה*.

I. חבל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND.

(Corresponding is Arab. *حبل*, for which see Kamûs, p. 1219. Kindred roots are *חבל*, *חבל*, also *חבר*, *חבל*, *חבל*. Hence *חבל* a cord. Part. *חבל* properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook *חבלים* Zec. 11:7, 14 (Luth. *ber Stab Besse*), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void

(ver. 14). ["Comp. Arab. *حبل* league, covenant."]]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, *יִחַבְלֵי עֲנִי* for *עֲנִי* *יִחַבְלֵי* "and the garment of the poor (what is on the poor) they take as a pledge;" comp. *עַל*. Part. pass. *חבול* taken to pledge, Amos 2:8; (compare Arab. *حبل* to make a covenant, *حبل* a covenant, and with Kha *חבל*

debt, usury, see Kamûs, p. 1434, Syr. *سَحْل*, Chal. *חבול* id.).

[(3) See *חבל* II.]]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence *חבל* a pang, pain.

The derivatives follow, except *חבלות*.

II. *חבל* [see note at the end of the art.] fut. *יחבל*, *יחבל* i. q. Arab. *حبل*.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, *לֹא אֶחַבֵּל* "I will not act corruptly (any more)," followed by *?* Neh. 1:7. (Arab. *حبل* Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from *חבל*, *חבל* No. I. Perhaps *חבל* to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, *רוּחִי חִבְלָה* "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, *יִחַבֵּל עַל כִּפְיִי־שִׁמְךָ* "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence *חבילה*.

[Note. In Thes. *חבל* is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]]

חבל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חבל Isai. 66:7, usually in the pl. *חבליים*, const. *יִחַבְלֵי* m. pains, pangs, especially of parturient women (see the root in Piel), *ᾠδίνες* (Syr. *سَحْل* id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, *בְּבִאֲלֵךְ חַבְלִים* "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, *חַבְלֵיהֶם תַּשְׁלִיכֶנָּה* properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also *ᾠδίνες* is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]]

חבל m. (once f. Zeph. 2:6), with suff. *חבלי* pl. const. *חבלי* Ps. 18:5; 116:3, and *חבלי* Joshua 17:5.—(1) a cord, a rope (Arab. *حبل*, Syr. *سَحْل* Æthiop. *ሐብል*: To this answer Gr. *κάμινος*, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, *חבל הכסף* "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, *חבליים* *חבלי* "a portion has been allotted to me in a pleasant region." Deut. 32:9, *יַעֲקֹב חֶבֶל נַחֲלָתוֹ* "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13, 14.

הים **חבל** *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. **חבלי מות** *“snares of death, of Hades”* [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande*, *Stotte* [Engl. *band*]).

[“(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg.”]

חבל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, a.

חבלה f. id. Eze. 18:7.

חבל Ch. *hurt, injury*, Dan. 3:25.

חבל Ch. m. *damage*, Ezr. 4:22.

חבל occurs once, Pro. 23:34. The form implies it to be intensive for **חבל** or **חבל** a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: “thou shalt be as one lying **חבל** **חבל** on the top, i. e. at the end of a rope” (a cable): in the other hemistich there is, “one who lies down in the heart of the sea.” I formerly understood it to mean *a mast*, so called from its ropes (**חבל**), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald’s conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חבל m. (denom. from **חבל** the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חבצלת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus [“sometimes rose”]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] **ܚܒܨܠܬܐ**, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the trilateral **חבל** a bulb may be traced; while the **ח** is either a guttural sound, such as is also prefixed to other roots (see **חשמיים**, Lehrs. p. 863), or, according to Ewald’s judgment (on Cant. loc. cit.), this quadrilateral is composed of **חבל** and **חבל**, and signifies acrid bulbs. [So Ges. in corr.]

חבצניה [*Habaziniah*], pr. n. m. Jer. 35:3. (As an appellative, perhaps “lamp of Jehovah,” from Ch. **בוצינה** lamp and **יה** Jehovah, **ח** being prefixed, see **חבצלת**.)

חבק in Kal only occurring three times, inf. **חבק** Ecc. 3:5, part. **חבק** Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL **חבק** fut. **יחבק** part. **יחבק**—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one’s bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of **ידים** to *fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חבק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חבקוק (“embrace,” of the form **חבקוק**), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. **Ἀμβακούμ**, according to the form **חבקוק** and **ח** corrupted into **μ**.

חבר properly TO BIND, TO BIND TOGETHER, (kindred to **חבל** No. I.), see Piel. Hence—

(1) to *join together*, but almost always used intransitively, to be joined together, to adhere (Aram. **ܚܒܪ**, Æth. **ሀብረ**; id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, to be confederate. Gen. 14:3, **כָּל-אַלְהֵי הָעָרִי אֶל-עֶשֶׂק הָעָרִים**, “all these came together as confederates unto the valley of Siddim.” Participle pass. Hos. 4:17, **חִבְרִי**, “allied to idols.”

(2) to *bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *karadēu*, *karádesmos*; compare Germ. *bannen*=binden, and other words which signify binding, which are applied to incantations; as Æth. **ሀሠረ**; Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) to be marked with stripes, or lines, to be variegated; *gestreift* seyn; Arab. **حبر**, whence **حبرة** a striped garment; pass. **حبر** to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חֲבִירָה a stripe, bruise, and חֲבִירֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 20:36, וַיַּחְבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חִבֵּר, once חִבֵּר (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, קָצִיר שְׂחָבָהּ לָהּ יְהוָה "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הַיְחַבְּדוּ כִּסֵּא הָאוֹר "shall the throne of iniquity have fellowship with thee?"

HIPHAL, to make, or enter into a confederacy. Job 16:4, אֶחְפְּדֶה עֲלֵיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["To twine, or weave, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּ Dan. 11:23.

Derivatives, see Kal No. 3; also see מַחְבְּרוֹת, מַחְבְּרָה, pr. n. חֲבוּר, and the words immediately following.

חֲבֵר m. an associate, companion, i. q. חֲבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see פָּרָה.

חֲבֵר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מִחֲבֵרָיָה "above thy fellows," i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his "brethren" (Heb. 2:11, 12).]

חֲבֵר [pl. with suff. חֲבֵרָיו], m. Ch. id., Dan. 2:13, 17, 18.

חֲבֵר m. —(1) fellowship, association, Hos. 6:9. Pro. 21:9, בֵּית חֲבֵר "a house in common;" Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Piel חֲבֵר Isa. 47:9, 12.

(3) [Heber], pr. n. of several men—(a) Gen. 46:17, for which there is חֲבֵר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֲבֵרֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root חֲבֵר No. 3.

חֲבֵרָה Ch. f. a companion, fellow, hence another, i. q. רֵעָה Dan. 7:20.

חֲבֵרָה f. fellowship, Job 34:8.

חֲבֵרוֹן ("conjunction," "joining"), [Hebron], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת אֲרָבָע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called خلیل الرحمان, in full خلیل الرحمان (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. יֵ- Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֲבֵרִי [Heberites], patron. from pr. n. חֲבֵר, Num. 26:45.

חֲבֵרָת f. companion, consort, wife, Nal. 2:14

חֲבֵרָת f. junction, place of union, Ex. 26:4, 10

חֲבֵשׁ fut. יַחְבֵּשׁ once יַחְבֵּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, כִּיף בִּישׁ לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וְאַחְבַּשְׁתִּי בִישׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, חֲבִיטָם חֲבֵשׁ "shut up their faces in darkness." See PIEL No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הֲיִשָּׁא שׁוֹנֵא מִשְׁפָּט יַחְבֵּשׁ "shall then he who hateth right be able to govern?" Some here take שׁוֹנֵא in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּדֵי נְהָרוֹת חֲבֹשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Eth. ስጋ: Arabic خبز bread, خبز to bake bread. Hence מַחְבֵּת a cooking pan, and—

חֲבֵתִים m. plur. *things cooked, or baked pastry*, Ch. 9:31; compare מַחְבֵּת.

חָבַ constr. and followed by ל (Ex. 12:14; Num. 19:12) חָבַ with suff. חָבִי m.

(1) *a festival* (from the root חָבַג, Ex. 10:9; 12:14. חָבַג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' éfox*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."])

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֲסִירֵיהֶם בְּעֶבְתֵּי "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חָבִי "the fat of my sacrifice;" Mal. 2:3. Compare מִלְחָה 2 Ch. 30:22.

חָבָה i. q. חָבָה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָבַג No. 3.

חָבַב an unused root. Arab. حَبَب to hide, to veil. Hence—

חָבַב m.—(1) *a locust*, winged and ediole (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify *a leaper*, compare Arab. حَرَجَل; and from חֲרַב then might come the trilateral חָבַב; comp. حَرَجَل.]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חָבָבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א]; Neh. 7:48.

חָבַג (kindred to the root חָבַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac

ܚܒܐ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָבָה fear. Hence are derived חָבַה, חָבָה, and the proper names חָבִי, חָבִי, חָבִי.

חָבַה an unused root, i. q. Arabic حَبَا to take refuge with some one, whence—

חָבִיִּים m. pl. *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحْجَا a refuge, an

asylum. Syr. سَجَا a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.]

חָבַג [of the form קָטוֹל, m., pr. verbal adj. from the root חָבַג—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָבַג "girded with a girdle", compare 2 Ki. 3:21.

חָבַגָּה f. *a girdle*, 2 Sam. 18:11 (from the root חָבַג), *an apron*, Gen. 3:7.

חָבַי ("festive," from חָבַ with the termination י i. q. חָבַי pr. n. of *Haggai* the prophet. LXX. Ἀγγαιος Hag. 1:1.

חָבַי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבַי] ibid.

חָבַיָּה ("festival of Jehovah"), [*Haggiakh*], pr. n. m., 1 Ch. 6:15.

חָבַיִת ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָבַל an unused root. Arabic حَبَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָבַלָּה (which see), by omitting ל. Hence—

חָבַלָּה ("a partridge"), like Arab. حَبَل, Syr. חָבַלָּה, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1; 36:11.

חָרַל fut. יִחָרַל TO GIRD. ["Cognate roots, Arab. حَرَّ to restrain. Syr. حَرَّ to lame."] Construed variously—(a) with an acc. of the member girded, 1 Ki. 4:29; 9:1; also with חָרַל before that with which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. חָרַל אֶת-הַתְּרָב "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4; Jer. 49:3. Part. act. 2 Kings 3:21, חָרָג כָּל חָגֵר "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָרָג 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חָרָג "girded with sackcloth;" sometimes used elliptically Joel 1:13, חָרְוּ "gird yourselves (with sackcloth)." 2 Sa. 21:16, חָרָג חָנָנִי "he being girded with a new (sword)." Metaph. Ps. 65:13, חָרָג הַבְּרָכִים "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with חָרַל of the girdle with which, Lev. 8:7; 16:4.—(d) absol. to gird oneself, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, חָרָגוּ מִן-חֲמֻצֵּי הַמָּוֶל "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, חָרָג, חָרָגָה, חָרָגָה.

חָרַל m. חָרַל, f. חָרַלָה. Ch. one, for the Heb. חָרַל, the א being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, חָרַל "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. חָרַלָה is used for the ordinal number, especially in the enumeration of years; שָׁנַת חָרַלָה לְכָרֶשׁ Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) חָרַל prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חָרַל שֶׁבַע עָלָיו "seven-fold more than" (in the same manner as the Syr. حَمْسَة).—(d) חָרַל like as one, at once, i.e. together (Heb. כְּאַחַד), Dan. 2:35.

I. חָרַל fem. חָרַלָה (from the root חָרַל, sharp (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. חָרַל i.q. Ch. חָר, Heb. חָרַל one, Eze. 33:30.

חָרַל [future יִחָרַל]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حاد fut. I. Kindred roots, חָרַל, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) to be swift, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, ὀξύς, Lat. acer, Syr. حاد Hab. 1:8. Comp. חָרַץ.

HIPHIL, to sharpen. Pro. 27:17, חָרַל בְּבִרְיָה "as iron is sharpened on iron, so a man sharpens the face of another." חָרַל is fut. A. Kal for יָחַר, יָחַר fut. Hiphil, formed in the Chaldean manner for יָחַר, יָחַר, like יָחַל Num. 30:3, חָרַל Eze. 39:7. See Lehrs. § 38, 1; 103, note 14.

HOPHAL to be sharpened, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חָרַל No. I, חָרַלָה, pr. n. חָרַל.

חָרַד ("sharpness"), [Haddad], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חָרַד is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָרַד fut. apoc. יִחָד TO BE GLAD. (Syriac حَسِبَ, חָרַד id. In the western languages there accord with this, γαθίω, γαθίω, to rejoice.) Ex. 18:9. Job 3:6, חָרַד יָחַד בְּיָמֵי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, to make glad, Ps. 21:7.

Derivatives, חָרַדָה, יִחָדָה, pr. n. חָרַד.

חָרַד (from the root חָרַד, sharp, and perhaps as a subst. sharpness, a point, Job 41:22, חָרַדִּי חָרַדִּי sharpnesses of a potsherd, sharp potsherds, used of the scales of a crocodile; comp. Ælian. Hist. Anim. x. 24.

חָרַדָה f. joy, gladness, 1 Ch. 16:27; Neh. 8:10; from the root חָרַד. In the Chaldean portion of the Scripture, Ezr. 6:16.

חָרַד ("sharp"), [Haddid], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; 'Adidá, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חָרַד Ch. pl. breast; Heb. חָרָה Dan. 2:32. (In the Targums the sing. חָרַד occurs.)

חָרַל & חָרַל fut. יִחָרַל.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خذ id.; also, to forsake, to leave, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word חָרַל, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לְבְנוֹת הָעִיר “and they left off to build the city.” Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חָדְלוּ הָרָע “cease to do evil;” and with a verbal noun, Job 3:17, חָדְלוּ רָעוּ “they cease to trouble.”—(b) absol. to cease (from labour). 1 Sa. 2:5, רָעָבִים חָדְלוּ “the hungry have left off (working);” also, to rest, Job 14:6. Jud. 5:6, “the highways rested,” were void of travellers.—(c) absol. i. q. to cease to be, to come to an end. Ex. 9:34, “the hail and the thunder ceased;” verse 29, 33; Isa. 24:8; also, to fail, to be wanting. Deu. 15:11, “the poor shall not fail.” Job 14:7.

(2) to cease or desist from any thing, followed by לִפְנֵי before an inf. 1 Ki. 15:21; hence, to beware of doing anything, Ex. 23:5 [“as to this passage see under עָוָב”]; to give anything up, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to leave, to let alone, Ex. 14:12; Job 7:16; 10:20; and followed by לִפְנֵי Isa. 2:22, חָדְלוּ לְבָרִים “cease ye from man,” let man go, let go your vain confidence in men. 2 Ch. 35:21, חָדַל לְדָאֵלֵהִים “forbear from God,” i. e. do not oppose him any more.

(3) to leave something undone, not to do something, to forbear doing something; עָוָב lassen, unterlassen. 1 Ki. 22:6, 15, הֲגַלְדָּם ... אִם נִחְדָּל “shall we go ... or shall we not go?” gehen wir ... oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָרַל m. verbal adj.—(1) ceasing to be something, frail, Ps. 39:5.

(2) forbearing to do something, Eze. 3:27.

(3) intrans. made destitute, forsaken (compare Arab. مَجْدُول id.). Isa. 53:3, חָרַל אֲנִישִׁים “forsaken by men;” compare Job 19:14.

חָרַל m. Hades, prop. the place of rest, Isa. 38:11. See the root חָרַל No. 1, b; comp. חַיִּיָּה. [If this be the import of this word, the whole verse must be construed thus: “I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades.”]

חָרַל (“rest”) [“for רְחֵיָה ‘rest of God’”], Hadlar], pr. n. m. 2 Ch. 28:12.

חָרַק an unused root, i. q. חָצַק to prick, to sting; to which חָצַק to be sour, e. g. as vinegar,

and حَقَق to be sharp-sighted, are kindred words Hence—

חָרַק Mic. 7:4, and חָרַק Prov. 15:19, a kind of thorn. Arab. حرق melongena spinosa, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חִדְקֵל [Hiddekel], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramaeans חִדְקֵל, Arabic دجلة, Zend. Teger, Pehlev. Tegera; whence both the Greek name Tigris, and the Aramaean and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חִשְׁמִים and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: Teger having a similar meaning.]

חָרַר i. q. Syr. حَرَر to surround, to enclose; and in an evil sense, to besiege. (This root belongs to the same family as חָצַר and חָרַר, which see. The Arabic حدر a curtain, and حدر to be hid behind a curtain; also, Aeth. ረረ to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חָרַב הַחֲרִיטָה לָהֶם “the sword which besieges them (on every side),” besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Aeth.). The ancient versions have “a sword frightening them,” as though it were the same as חָרַח. Hence—

חָרַר const. חָרַר with suff. חָרִיר, plur. חָרִירִים const. חָרִיר m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. حدر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare חָרִיעָה the curtain of a tent, and Syr. حَرَا a tent.)

(2) metaph. חָרִירֵי־מָוֶן Job 9:9, the chambers of the south, the most remote southern regions, comp. חָרִירֵי־מָוֶן the innermost parts of the breast, Pro. 18:8; 26:22. חָרִירֵי־מָוֶן “the chambers of death,” i. e. of Hades.

חָדַר Hadar, pr. n., Gen. 25:15.]

חָדַר (“dwelling,” from חָדַר and חָדַר affirmative,

as in חֲדָשׁ, [Hadrach], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חֲדָשׁ unused in Kal, TO BE NEW. Arab. حَدَث to be new, recent. IV. to produce something new; but Conj. III. IV. also to *polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissert. Lugd., p. 936. It is of the same family as חָרַץ, חָרַץ, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חֲדָשׁ.

PIEL to *renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to *repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to *renew oneself*, Ps. 103:5. Hence—

חֲדָשׁ f. חֲדָשָׁה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to חֲדָשׁ), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; “new gods,” i.e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה “something new,” Isa. 43:19, plur. Isa. 42:9. As to חֲדָשָׁה 2 Sa. 21:16, see חָרַץ.

חֲדָשׁ m. [suff. חֲדָשִׁי, plur. חֲדָשִׁים] *the new moon, the day of the new moon*, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, חֲדָשׁ חֲדָשִׁי “on the third calends” (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, עֲתָה יֵאָכְלֶם וְתֵרֵשׁ “now shall a new moon devour them,” i.e. they shall be destroyed at the time of the new moon.

(2) a lunar *month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֲדָשׁ יָמִים the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

חֲדָשׁ metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[חֲדָשָׁה Hadasha, pr. n. of a place, Josh. 15:37.]

חָדַל Chald. *to be new*, i. q. חֲדָשׁ. Hence—

חֲדָת Chald. adj. *new*, Ezr. 6:4 Syr. سَمِيحٌ

חָדָא see חָדָא.

חֹב TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. حَب, Arab. حَاب, used of a debt (Eze. 18 7), and of an offence.

PIEL חָבַב to *make* some one *liable to penalty*, Dan. 1:10. Hence—

חֹב m. *a debt*, Eze. 18:7.

חֹבָה (“a hiding place”), [Hobah], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Xωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חָוָה TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. حَوَّ to go in a circle, حَوَّ a circle. Kindred roots are חָוָה and חָוָה). Hence חָוָה and—

חָוָה m. *a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חָוָה —(1) properly i. q. Arab حَا Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חָוָה an enigma, a parable, which is joined to this verb, and then it signifies—

(2) to *propose an enigma*, Jud. 14:12, seq.; to *set forth a parable* Eze. 17:2. Compare חָוָה and חָוָה and Gr. ἐμπλέκειν αἰνίγματα, Aesch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חָוָה may not be used for חָוָה and signify a smart saying; for חָוָה may be a denominative derived from it.) Hence חָוָה, חָוָה.

חָוָה a root unused in Kal.—(1) properly to *BREATHE* (see with regard to this power in the syllable חָוָה, אָוָה, אָוָה, comp. PIEL. Hence—

(2) to *live*, i. q. חָוָה, compare the noun חָוָה.

PIEL חָוָה prop. to *breathe out*, hence to *declare*, to *show*, a word used in poetry instead of the prosaic חָוָה

(Chald. and Syr. حَوَّ, Arabic transp. حَوَّ, like حَوَّ Arab. حَوَّ). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חָוָה [חָוָה, חָוָה, חָוָה].

חור Chald. nct used in Kal.

PAEL חורא i. q. Hebr. חורא to shew, to declare, Dan. 2:11; followed by ך of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חורא, fut. יחורא id.; followed by ך Dan. 2:16, 27, acc. 2:6, 9.

Derivative חורא.

חיה i. q. חיה (from the root חיה = חיה, comp. חיה and חיה), f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (חיה קלח), Gen. 3:20; 4:1. LXX. Eua (comp. חיה, Euaioe). Vulg. Heva.

(2) i. q. חיה No. 2, Arab. حي a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, A[s]cherleben"], (as on the contrary אהל properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חור an unused root, whence חור which see.

חורי ("prophet"), pr. n. m. 2 Ch. 33:19.

חור m.—(1) [In Thes. this noun is rightly referred to the root חורא] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חורים Cant. 2:2; and with ך moveable, חורים 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חור a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words حور, prunus spinosa, and also there are in Hebrew the cognate words חור and חורי. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs חור, sometimes חור and חור, comp. חור a brother, see Lehrs. p. 602.)

חור Chald. TO SEW, TO SEW TOGETHER, Syriac حور, Arab. خاط Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. חור. Hence—

חור m.—(1) a thread, a line, Judges 16:12. Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חורא ועד שרד נעל, "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا نتيلا, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חור (perh. "belonging to a village," from חיה = חיה No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Euaioe), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חור [Havilah], pr. n. —(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοραῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 349) mentions Chawila as a town or district (حوية) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Aethiopia. I now consider that the Avalite are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חורא = حور = Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חורא), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חור חור fut. וחור, apoc. וחור (Psalm 97:4), וחור (1 Sam. 31:3), וחור (Jer. 51:29), imp.

חול Micah 4:10, and חיל Ps. 96:9, prop. to TWIST, TO TURN, TO TURN ROUND, and intrans. to be twisted, turned, turned round. (Arabic حَال

Med. Waw to be changed, to be turned, חול round about, חול a year, חול full of turns, wily.

Kindred words are חל to return, to turn oneself round, חל to turn away, and in Hebrew, חל, Gr. ελέω, ειλύω, ἔλλω. Hence, with Vav hardened as it were into Beth, has sprung חבל No. 1.) Hence—

(1) to dance in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun חול.

(2) to be twisted, to be hurled on or against something (geschwungen, geschleubert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by על Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, ויחל על ראש יואב "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לא חלו בזה ידי, "no (human) hands were hurled (put) upon her." It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. حَال to leap on a horse, sich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by علی and ب.)

(3) to twist oneself in pain, to writhe, to be in pain (comp. חבל No. 1), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by ? to mourn on account of any thing, Mic. 1:12; hence—

(4) to bring forth, Isa. 54:1.

(5) to tremble, probably from the leaping and palpitation of the heart (comp. חיל No. 2), ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by מן of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) to be strong or firm; verbs that have the signification of binding or twisting, are applied to strength; see חזק, חזק, חזק. (Arab. حَال Med. Waw id. Aram. Pael חיל to make firm. Æth. ረፈረፈ: whence חיל strength). Psal. 10:5, ויחילו דרכיו "his ways are firm," i.e. his affairs go on prosperously; Job 20:21, לא יחיל טובו "his welfare shall not endure."

(7) to wait, to stay, to delay, i. q. חל. Gen. 8:10; Jud. 3:25.

HIPHAL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. יחיל pass. of Kal No. 4, to be born, Isa. 66:8.

PILEL חולל—(1) i. q. Kal No. 1, to dance in a circle, Jud. 21:23.

(2) i. q. Kal No. 4, to bring forth, Job 39:1; and with regard to inanimate objects, to create, to form Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, to tremble, Job 26:5.

(4) i. q. Kal No. 7, to wait for, Job 35:14.

PULAL חולל to be born, to be brought forth, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL חולל—(1) to twist oneself, to hurl oneself, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) to writhe with pain, Job 15:20.

(3) to wait for, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL חולל to be grieved, Est. 4:4.

Derivatives [חול], חיל, חיל, חל, חלון, חיל, חלה, חלון, חולל, חולל, חולל.

חול m. sand (Syr. سَلَا), either so called from the idea of rolling and sliding (q. d. Gerölle), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. The sand of the sea (חול הים), poet. ימים is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3. —Job 29:18, in this passage the Hebrew interpreters understand the phoenix to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חול [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול ("circle"), [Hul], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Huleh (ارض الحولة Ard-El-Huleh), near the sources of the Jordan.

חום an unused root; to be black, properly to be burned or scorched; comp. the cognate חם, Arab. حَم.

to be black. Hence—

חום adj. black, Gen. 30:32, seq.

חומה f. a wall, from the root חסה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally the wall of a town, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חומות walls, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city..... and brazen walls," although in the same phrase, Jer. 15:20, the singular is used.

From the pl. is formed the dual חֲסִינִים *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence חֲסִינֵי הַיְּהוּדָה between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrs. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

רָחַם fut. רָחֵם, רָחַם, 1 pers. אֲרַחֵם—(1) TO PITY, TO HAVE COMPASSION on any one; followed by על *Psal. 72: 13, to be grieved on account of any thing. Jon. 4: 10, אָתָּה חָסַת עַל־הַקִּיקִיּוֹן* "thou wast grieved on account of the ricinus" which perished (compare *Gen. 45: 30*). Hence—

(2) *to spare*, followed by 𐤒 Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. ܐܬܬܝܬܝܢ, seq. ܐܬܬܝܬܝܢ id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. פָּרַךְ , פָּלַח : pining away, also to the eyes, see פָּלַח). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehen*, *Nachsicht*, durch die Finger sehen. Thus Deut. 7:16, $\text{לֹא תִרְחֹם עֵינֶיךָ}$ “spare them not,” properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, $\text{עֵינֶיךָ אֵל תִּתֵּחַם}$ “do not grieve for your stuff” which must be left behind. It is once used ellipt. 1 Sa. 24:11, וְעַיִן וְנַפֶּשׁ “and (my eye) spared thee.” In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

שָׁרַף, שָׁרַף *m. the shore*, as being washed by the sea; from the root שָׁרַף No. II. to rub off, to wipe off, to wash; whence Arab. حَانَفَ, حَانَتْ the coasts and shore of the sea. Of the same origin are سَاحِلٌ and سَاحِلٌ the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חָפָם (perhaps "inhabitant of the shore," from חָף), [*Hupham*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which חָפִים is found, Gen. 46:21; whence patron. חָפְמִי Nu. loc. cit.

חמץ an unused root. Syr. ^{ܡܬܝ} Pael ^{ܡܬܝ} to in-

close, to surround; comp. حاط, حو to surround
Hence חוץ a wall, and—

יָדָיו m. properly a wall; hence especially *the outside* (of a house), and thus יָדָיו וְיָדָיו within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. חצוֹת Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. ܚܕܝܬ), whence there are opposed to each other חצוֹת וְחִצְיָן Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. מוֹלֶתְחֵחוּץ born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deut. 23:13. So also with ה *parag. חוּצָה without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. הַחוּץ *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and הַחוּצָה Gen. 15:5. With prepositions—(a) בְּחוּץ *without* (in the open place), Gen. 9:22.—(b) לְחוּץ poet. id. Ps. 41:7, and לְחוּצָה 2 Chr. 32:5.—(c) מִחוּץ *without, on the outside*, as opposed to בְּפֶתַח within, Gen. 6:14. מִתְחוּץ Eze. 41:25.—(d) מִחוּץ לְעִיר *without* (in a state of rest, as opposed to motion), e.g. מִחוּץ לְעִיר without (or outside the city), Gen. 19:16; 24:11. מִחוּצָה לְעִיר Ezekiel 40:40, 44.—(e) אֶל־מִחוּץ לְ *without* (after verbs of motion), Nu. 5:3, 4; אֶל־מִחוּץ לַמַּחֲנֶה “without the camp;” Deut. 23:11; Lev. 4:12. Metaph. —(f) חוּץ מִן *besides*, Eccl. 2:25. (So Ch. מִן, Syr., Sam. and Zab. حِذْ) Hence חוּצָה.

“חוק” an unused root, i. q. Arab. ح'ق to surround, to embrace. It seems to have sprung from חק, the ח being softened. Hence חוק (ח) and חוקי.”

כתיב 11:74 Ps. *bošom* חֵי (i or 4) חוק

[חִזְקָה pr. n. 1 Ch. 6:60, see חִזְקָה.]

חָוֵר fut. יִחְוֶה to be white; hence *to become pale* (as the face), Isa. 29:22. Aram. ;ܠܚܝܕ id.; Arab. with Waw quiescent, حَار to be bleached (of a garment). Hence חוּר, חוֹר No. I, and חוּרִי, חוּרִי.

[“(2) figuratively, *to be splendid, noble*, i. q. חָדָד
No. 2. See traces of this signification in חָדָד, חֲדָד.”
Thes.]

חור an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

ives חור, חור No. II, a hole, a cavern, and the proper names חור, חור; compare some of the derivatives of the root ^sחר, as ^sחרן foramen ani, ^sחור the mouth of a river, bay of the sea. Kindred roots are ^sחר and ^sחר; whence ^sחר, ^sחר, ^sחר a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσος. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, a hole, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *loch*), Isa. 42:22. Root חור No. II.

(2) [Hur], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חורי (poet. for חורים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. ^sحرير white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) a hole, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) a cavern, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חורים *free-born, nobles*, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חורי see חור.

חורי (perhaps "linen-worker," from חור No. I, like Arabic ^sحرير Hariri), [Hur], pr. n. m. 1 Ch. 5:14.

חורי (id. Chald.), [Hur], see חור.

חור (perhaps "noble," "free-born," from חור with the termination חור, Huram, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חור 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek *Εἰρωμος*, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חור 1 Ki. 7:40; חור 2 Ch. loc. cit. כתיב חור 1 Ki. 7:40 and חור 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חור [Hauran], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Danascus, Ezek. 47:16, 18; Gr. *Ἀρπυρίς*, *Ἀρπυρίς*; Arabic ^sحران.

It undoubtedly takes its name from the number of its caverns (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חור [“Once חור Ps. 71:12 (כ).”]—(1) TO MAKE HASTE (Arab. ^sحاش Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German *hufden*, transit. *hastfen*; also, *hasten*, *hast*

hagen. Kindred roots are, Arab. ^sحر to move, to agitate, to excite to speed, *hiften*, *hagen*; id. ^sحرع; ^sحرع to agitate; intrans. to be swift; ^sحشى to fear; Heb.

חור to flee, to flee for refuge; ^sעז, ^sעז, ^sעז, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, ^sעזרתי חור, “make haste for my help.” Ps. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, ^sאלהים חור, “O God, make haste unto me.” Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, ^sעבדתי חור, “on account of my hasting within me,” i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, ^sמי יאכל ומי יחוש, “who eats, who makes haste?” i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

חור and חור to feel, to perceive; ^sחור a passion of the mind; ^sחור lust; Arabic ^sحس to feel

whence ^sحس and the kindred word ^sحاشة; Æthiop. ሐዋ: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חָשַׁה and the following proper names.

חֻשָּׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שְׁחָה, patron. חֻשָּׁהִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חֻשִּׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חֻשִּׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שְׁחָה.—(2) 1 Ch. 7:12 [חֻשִּׁים].—(3) 1 Ch. 8:8, 11.

חֻשָּׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָּׁם, Gen. 36:34, 35."

חֹת a spurious root introduced by some on account of the form חֹתִי Hab. 2:17, which is, however, for חֹתִי from חָתַת.

חֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خَاتَم and خَاتِم.

(2) [*Hotam*], pr. n. masc.—(a) 1 Chr. 7:38.—(b) 11:44.

חֹזֵא pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵא the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חֹזֵה fut. יִחְזֶה apoc. יִחְזֶה Micah 4:11; in pause חֹזֵה Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (חֹזֵה, חֹזֵה, חֹזֵה), for the Hebrew חָזָה. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵה חֹזֵה ה', "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵה חֹזֵה "they have seen vain things," Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵה לְךָ "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by בְּ *to look upon, to contemplate*, אנשׁאנ, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. בְּ letter B, 4., Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11).

(4) *to choose* for oneself, חֹזֵה *auscrtehn*, Ex. 18:21 Isa. 57:8; compare לוֹ חֹזֵה Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵה, חֹזֵה, חֹזֵה, and the proper names חֹזֵה, חֹזֵה, חֹזֵה. [חֹזֵה, חֹזֵה, חֹזֵה.]

חֹזֵה & חֹזֵה Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵה חֹזֵה חֹזֵה חֹזֵה "one sevenfold (more) than (ever was) seen." Inf. חֹזֵה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵה 9:20, 21. (Chald. in plur. חֹזֵה which see).

חֹזֵה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נְבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רִאָּה Isa. 28:7), and abstr." i. q. חֹזֵה No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["a vision, hence a covenant"].

חֹזֵה (perhaps for חֹזֵה "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵה emph. חֹזֵה, suff. חֹזֵה, plur. חֹזֵה Chald. m.—(1) *a vision, something seen, parastasia*, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܚܙܢ.)

חזן m. (from the root חזן).—(1) *a divine vision* [*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *δραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חזון f. *vision, revelation*, 2 Ch. 9:29; from the root חזן.

חזות Chald. *view, prospect, sight*, Dan. 4:8, 17.

חזות f. (with Kametz impure), from the root חזן.—(1) *appearance, aspect*, especially of something grand or handsome, (compare *פְּרָאָה*). Dan. 8:5, *חזות* *a conspicuous or great horn*, verse 8, *חזות* *and there arose four conspicuous (horns).* For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare *חזן* verse 15); 29:11.

חזן an unused root. Arab. *حز* to pierce through, e.g. with an arrow, *حز* to cut into, to perforate, to wound. A kindred root is *חצץ*. Hence *חזין*.

חזין ("the vision of God;" ["seen by God"]), [Hazel], pr. n. m., 1 Ch. 23:9.

חזיה ("whom Jehovah watches over"), [Hazaiah], pr. n. m., Neh. 11:5.

חזין ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חזין m. constr. *חזין* pl. *חזיונות*—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. *חזין* Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to *חזין* (whence LXX. *Σιών*), or to *חזיה*, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חזין or **חזין** m. (from the root *חזן*), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully *lightning of thunders*, Job 28:26; 38:25.

חזיר m. *hog, swine*, Levit. 11:7. Syr. *ܚܙܝܪ*, Arab. *خنزير* with the insertion of Nun, id., whence the verb *خزر* to have narrow (piglike) eyes, seems to be derived.

חזיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חזק fut. *חִזַּק*—(1) TO TIE FAST, TO BIND bonds strongly. (Arab. *حزق* and *حزف* id., Syr. *ܚܙܩ* gird. Of the same stock are the Hebrew *חִזַּק* and Gr. *ισχυω*, *ισχύς*, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, *וַיִּחַזַּק רֹאשׁוֹ בְּאֵזֶר הַתְּרֵבִינִית* "and his head held (stuck) fast in the terebinth." So *חִזַּק* to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by *ל* with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots *חָבַל*, *חָזַל*, *חָזַל*, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by *עַל* *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by *עַל* id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression *חִזַּק בְּמַחְשָׁבְךָ* (Gr. *ισχυω*) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root *חָזַק*).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13

(4) *to be urgent upon any one, to be pressing*; followed by חזק Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חזק—(1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by חזק 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חזקו יְהוָה to strengthen one's own hands, to take courage, Neh. 2:18.—(c) *to aid or assist any one*, 2 Ch. 29:34. Eze. 6:22; 1:6, "and all their neighbours חזקו בְּכֶל־כֶּסֶף strengthened them with vessels of silver," i. e. gave to them, etc.—(d) in a bad sense, with the addition of חזק *to harden the heart, to make obstinate*, Ex. 4:21. חזקו לבו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חזקו לבו דבר רע "they are obstinate in doing wickedly."

HIFIL חזק—(1) *to bind fast to anything*, hence *to join to*, in the expression חזקו יְהוָה to join one's hand to something, i. e. *to take hold of it* (compare Gr. ἵσχω, to hold). Gen. 21:18, חזקו יְהוָה בְּיָדְךָ "join thy hand to him," i. e. take hold of him. Elsewhere without חזק, followed by חזק of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. κρείναι τινα), Ex. 4:4; Deu. 22:25; 25:11; also followed by חזק 2 Sam. 15:5; חזק Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חזקו יְהוָה "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, חזקו יְהוָה "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. חזקו Job 18:20; 21:6.) But *to take hold of any one* is often—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold, as a vessel*, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to any thing*, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by חזק of pers., Neh. 10:30.

(3) *to make strong or firm*, hence—(a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen [persons]*, Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forza*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by חזק Levit. 25:35; compare חזקו a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by חזקו against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by חזק and חזקו 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חזקו, חזקו, חזקו]—

חזק m. verbal adj.—(1) *firm, in a bad sense hardened*. Eze. 3:9, חזקו חזקו "hardened of forehead or heart," i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, חזקו יבוא "he will come as a mighty one," see חזק No. 17.

חזק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חזק with suff. חזקו strength, in the sense of help, Ps. 18:2.

חזק m. strength, Ex. 13:3, 14, 16; Am. 6:13.

חזקו properly inf. of the verb חזק—(1) חזקו 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, חזקו יְהוָה "in the hand (of God) being strong," i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, חזקו בְּעֶשְׂרֵי "in his being strong in his riches," i. e. confiding in them.

חזקו f.—(1) *might, violence*. חזקו by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חזקו ("strong"), [Hezeki], pr. n. m. 1 Chron. 8:17.

חזקו & חזקו ("the might of Jehovah," i. e. given by Jehovah; like the Germ. *Gottkraft*). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. Ἑζεκίας, Lat. *Ezechias*, borne—(1) by a king of Judah 728—699 B. C., 2 Ki. 18:1, 10; also called חזקיה

and **חָטָא** for **חָטָא**, in the manner of derivatives of the future (like **חָטָא** for **חָטָא**), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חָטָא see **חָטָא** [“an unused root, Ch. and Syr. **חָטָא**, to return, to go round, to roll, Arab. **خَرَجَ** to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence **חָטָא**, and the proper names **חָטָא** and **חָטָא**.]

חָטָא with suff. **חָטָא** pl. **חָטָא** (with Dagesh forte implied, see Lehrs. § 38:1), properly a *thorn*, i. q. **חָטָא** which see. Hence—

(1) a *ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word **חָטָא** No. 2).

(2) a *hook* or *clasp*, to fasten together the garments of women (compare *épinglet*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called **חָטָא**, see Bochart, Hieroz. i. p. 764. [Root **חָטָא**.]

חָטָא i. q. **חָטָא**, pl. **חָטָא**, where **חָטָא** is **חָטָא**.

חָטָא fut. **חָטָא**—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehl(schießen)*, *fehl(treten)*. (The same origin is found in

Arab. **خَطَى** to miss the mark, opposite to **صَابَ** to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek *ἀμαρτάνω*, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of **חָטָא** to hit upon, to find, German *treffen*. Prov. 8:36, **חָטָא חָטָא נָפְשׁוֹ** “he who wanders from me, injures his own soul.” Opposed to **חָטָא** verse 35. Job 5:24, “thou numberest thy flock, **חָטָא** and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. **ሕገሕገ**; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by ? of the person *against* whom one sins, whence **חָטָא** Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by **חָטָא** Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, **חָטָא חָטָא** “that which he hath sinned (taken sinfully) from the holy things.”

(3) to become liable to a penalty or forfeiture of something by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, **חָטָא נָפְשׁוֹ** “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back **חָטָא** I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL **חָטָא**—(1) to bear the blame (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to offer for sin. Levit. 6:19, **חָטָא** “he who offers it” (the sin offering). Levit. 9:15, **חָטָא** “and offered it as a sin-offering.”

(3) to expiate, to cleanse by a sacred ceremony, i. q. **חָטָא**, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by **חָטָא** Ex. 29:36.

HIPHI **חָטָא**—(1) i. q. Kal No. 1, to miss the mark (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to lead into sin, to seduce some one to sin, Ex. 23:33. 1 Ki. 15:26, **חָטָא** “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to cause to be accused of sin, Deu. 24:4, Ecc. 5:5; also”] i. q. **חָטָא** to declare guilty, to condemn, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to miss or wander from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to purify oneself, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חָטָא m. with suff. **חָטָא** plur. **חָטָא** const. **חָטָא** (which is from the form **חָטָא**).

[1] *sin, fault*, Lev. 19:17; 22:9. **חָטָא** to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

חָטָא m. [pl. **חָטָא**, suff. **חָטָא**], (with *Kametz* impure)—(1) a *sinner* [in an emphatic sense], Gen. 13:13.

(a) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאת f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]

חַטָּאת — (1) f. of the word **חַטָּא** *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. **חַטָּאת** — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like **חַטָּאת** No. 3), Isa. 5:18.

חַטָּאת Ch. f. *a sacrifice for sin*, Ezr. 6:17 (י').

חַטָּאת constr. **חַטָּאת** plur. **חַטָּאוֹת** f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."]. Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from **זָבַח** see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to **חַיִּים**). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic **حَطَب** hewn timber, **حَطَب** to go for timber. A kindred root is **חָצַב** to cut stones; also **חָצַב** and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare **חָצַב** No. 3. Arabic **حَطَب** to be striped, *to be variegated*, used of a garment. Hence [part. pass.] pl. f. **חֲטֻבוֹת** striped tapestry, Pro. 7:16. Syr. **حُطْبَا** a variegated vest, properly striped. The same signification is found in the cognate root **حَطَب**, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

חֲטֻבוֹת part. pass. f. pl. of the preceding verb.]

חֹטֶה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression **חֹטֶה חֶלֶב** Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so **חֹטֶה חֶלֶב** fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, **μυελὸν ἀνδρῶν**; it is also called **חֹטֶה חֶלֶב** Ps. 147:14.

Plural **חֹטִים** grains of wheat (the sing. is fourfold applied to one grain, **חֹטֶה**, Mishn. Chelaim i. §9), **דֹּשׁ חֹטִים** Jer. 12:13; **קִצִּיר חֹטִים** Gen. 30:14; **דֹּשׁ חֹטִים** 1 Ch. 21:20; **כֶּרֶם חֹטִים** 2 Ch. 27:5. By a Chaldaism **חֹטִין** Eze. 4:9.

In the cognate languages it is **حَنَطَ**, **حَنَطَ** Chald. **חֲנִטִין**, and some on this account regard **חֲנִט** *to season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be **חֲנִט**. [In Thes. it is put under **חֲנִט**, where it seems to belong.] The Gr. *σῖτος*, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. **گندم**."] **חֲנִט** (prob. "assembled," from the root **חָנַט**), [Hattush], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. **حَطَّ** to dig, to explore. Arabic **حَطَّ** to engrave, to write. Hence pr. n. **חֲטִיטָא**.

חֲטִי m. Chald. *sin*, suff. **חֲטִיָּךְ** Dan. 4:24, from the root **חָטַט** i. q. Hebr. **חָטַט**.

["**חֲטִיָּא** Chald. f. *a sacrifice for sin*, Ezr. 6:17 (י')."]

חֲטִיטָא ("digging," "exploring"), [Hatita], pr. n. m., Ezr. 2:42; Neh. 7:45; see **חָטַט**.

חֲטִיל ("waving"), [Hattil], pr. n. m., Ezr. 2:57; Neh. 7:59. Root **חָטַל**.

חֲטִיפָא ("seized," "caught"), [Hatipha], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. **حَطَلَ** to be pendulous, to be loose; kindred to **חָטַר**. Hence pr. n. **חֲטִיל**.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic **حَطَمَ**, whence **حِطَام**

a muzzle. Cognate roots are **חָטַם**, **חָטַם**, also **חָטַם**, comp. my remarks on the signification of the syllables **חָטַם**, **חָטַם**, p. ccm.) Of a kindred power to this root are *domare*, *dämmen*, *zudämmen*, *zähmen*. Metaph. Isa. 48:9, **אֶחָטַם לָךְ** "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חטף f. **חטף** i. q. **חטף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܚܬܦ**, Arab. **خطف** id.) Hence pr. n. **חטפא**.

חטר an unused root. Arab. **خطر** (kindred to the roots **חטל**, **خطل**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **חטף** page cc) to shake, or brandish, a rod or spear (*schwanken*), to wag, as a tail (*wedeln*); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חטר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab **خضر** a branch, Syr. **ܚܬܪ** a staff, or rod. Sam. **ܚܬܪ**, **ܚ** and **ח** being interchanged.)

חטש, an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חטוש**.

[**חטפת** see **חטאת**.]

חיה constr. **חיה** fem. **חיה**, pl. **חיות** fem. **חיות** (from the root **חיה**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חיה** **אביך** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **חיה** "every living thing;" Gen. 3:20; 8:21. **חיה** **העולם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חיה** **יהוה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חיה** 2 Sa. 2:27; poet. **חיה** Job 27:2, and **חיה** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but the *King* is **יהוה** **נצח**]. **חיות** "those who are alive," i. e. men. Ecc. 6:8, **חיות** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **כחב** (**איש חיל קרי**). Compare **חיה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חיה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, *περιλαμβανον ενιαυτου* (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sa. 25:6, "and say ye thus, **חיה** to life (i. e. to welfare), hail" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חיה** **פרעה** by the life of Pharaoh, Gen. 42:15, 16; **חיה** **נפשך** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חיה** (see letter A, 1); whence **חיה** **יהוה** 1 Sa. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חיים**, once **חיים** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **חיים** **רוח** the breath of life, Gen. 6:17, **חיים** **עץ** the tree of life, i. e. of life of long duration, *θεοεωλον* or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance, bios*, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܚܬܪ** Luke 19:9, for the Greek *σωτηρια*), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חיים** **ארח** the way of welfare, Pro. 2:19; 5:6.

חיה Ch. emph. st. **חיה**, pl. **חיות**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חיות** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חיה (perhaps for **חיה**; "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חידה f. (from the root **חודר**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חידה**. In proposing enigmas, the verb commonly used is **חודר** which see; in solving them, **חידר** Jud. 14:14.

(3) i. q. **חידה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle*, a *vision*, Num. 12:8.

חיה inf. absol. **חיה** Eze. 18:9, and **חיה** 3:21; 18:28; constr. with suff. **חיותם** Josh. 5:8; with prefix **חיה** Eze. 33:12; imp. with prefix **חיה** Gen. 20:7; pl. **חיה** 42:18; fut. **חיה** apoc. **חיה**.

(1) TO LIVE, a word of very frequent use. Arabic **حي**, which form is also found in Hebrew, see **חיה**.

Æth. **ሕይወት**: Syr. **ܚܝܐ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חיה**); and the more ancient form of this root is

חיה, which see. The same original idea is found in the Greek ζᾶω, ζῶω, cognate to which is ἄω, ἄμμι, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dashtu*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with ל of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by על , to live upon any thing, compare על No. 1, a, letter γ . Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְחִי הַמֶּלֶךְ “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְחִי לְבַבְךָ “let your heart live,” i.e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase נִפְשִׁי חַיָּה “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחִי דָּבָר “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i.e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה נֶפֶשׁ id. 1 Ki. 20:31; Psa. 22:30; וְרָעַת חַיָּה to preserve seed, Gen. 7:3; וְרָעַת חַיָּה to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, $\text{וְיְחִי אֲתֵרֵהֶם בָּנִים}$ “will they call the stones to life?” So Syr. ܢܫܡ to raise up ruins.

HIPHL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 8:19, 20; with the addition of וְרָעַת Gen. 19:19;

to deliver from destruction of life, i.e. to save from death, Gen. 47:25; 50:20; followed by ל Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חיה וְיָחִי [and the pr. n. וְיָחִי].

חיה & חיה Chald. id. Dan. 2:4, $\text{וְיָחִי לְעֶלְמִין חַי}$ “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, $\text{וְיָחִי לְעֶלְמִין חַי}$ 1 Ki. 1:31.

APHEL part. חַיָּה preserving alive; comp. Syr.

ܚܝܐ Dan. 5:19.

חיה adj., pl. f. חיות *lively, strong, robust*, Ex. 1:19; see חיה No. 2.

חיה f. constr. חיות and poet. חיות with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2.] Lehrs. § 127, 3); fem. of the adjective חיה *living*, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חיה רעה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חיות Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חיה כָּל all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיֵּי הַשָּׂדֶה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8;

and חיה רעה Eze. 14:15; 34:25. Arabic حيّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חיה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), חיים, specially for men.

(3) as a subst. *life*, only in poetry, i. q. חיים Jot 33:18, 22, 28; Ps. 143:3. So in the expression נֶפֶשׁ חַיָּה with art. נֶפֶשׁ הַחַיָּה animal of life, i.e. a living creature, see נֶפֶשׁ No. 4. The term *life* is also applied to *vigour, strength*. Isaiah 57:10, $\text{וְיָחִי יְדִידְךָ מִצָּדָתְךָ}$ “thou (yet) findest the life of thy hand,” i.e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חיה מָלֵא Job 38:39, i. q. נֶפֶשׁ to fill the soul, i.e. to satisfy. Poetically נֶפֶשׁ חַיָּה is also used for the

soul, desire, will, like חָשַׁק No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-חַיִּים "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיָּא emphat. חַיָּא, חַיָּא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into י.

חַיָּת f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה to LIVE, but with the middle radical doubled, like the Arab. حَي. To this belongs 3 Pret. חַי, Gen. 5:5, וְאָדָם אָמַר "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַי, חַיָּה, חַיָּת.

חַיִּל see חַל.

חַיִּל m. constr. חַיִּל, with suff. חַיִּלִּים pl. (see חַל No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיִּלָּה to *show oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. חַיִּלָּה leader of the army, 2 Sa. 24:2. חַיִּלָּה soldiers, Deut. 3:18; 1 Sa. 14:52; Ps. 110:3, חַיִּלָּה "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth, riches*, Gen. 34:29; Job 30:15. חַיִּלָּה to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Prov. 31:29.

(4) *virtue, uprightness, integrity*, also *fitness*. חַיִּלָּה men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיִּלָּה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיִּלָּה an honest, or upright man, 1 Ki. 1:52.

(5) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיִּל Job 31:39.

חַיִּל m. Chald.—(1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיִּל & חַל m. properly i. q. חַיִּל, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַל Obad. 20; also Ps. 10:10, according to חַיִּל, where חַיִּל-קָצִים

may be rendered the host of the afflicted; but it is preferable to follow חַיִּל, see חַיִּלָּה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. ἀποτειχισμα, περίτειχος. Vulg. *antemurale*. (In the Talmud חַיִּל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיִּל m. & חַיִּלָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חַל No. 3, 5.

חַיִּלָּה Ps. 48:14, according to the common reading, i. q. חַיִּל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חַיִּלָּה, from the word חַיִּל; and it is preferable to take it thus.

חַיִּלָּה [Helam], 2 Sam. 10:16, and חַיִּלָּה verse 17, pr. n. of a town near the Euphrates; the scene of a battle of David with Hadadezer.

חַיִּל [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַלֵּל, Josh. 21:15.]

חַיִּן m. Job 41:4, i. q. חַיִּן *grace, beauty*, whence חַיִּן "the beauty of his structure." The form imitates the Chaldee, in which חַיִּן, חַיִּן, חַיִּן are i. q. Heb. חַיִּן, like חַיִּן for חַיִּן. ["Comp. חַיִּן the name of the letter, for חַיִּן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time.

חַיִּין m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חַוץ.

חַיִּצוֹן m. חַיִּצוֹנָה f. (adj. from the word חַוץ), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיִּצוֹן *without, on the outside*, 1 Ki. 6:29, 30.

חַיִּק an unused root. Arabic حَاق Med. Ye, to SURROUND, kindred to חַוץ, חַוץ which see. Hence properly חַיִּק. [In Thes. this root is omitted, and חַוץ is inserted; see that root in this Lexicon.]

חַיִּק rarely חַק Prov. 17:23, with suff. חַיִּקִּי Psalm 35:13, and חַקִּי Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing see the root חַקֵּן"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁחַר בֶּחֶם "a present (given) into the bosom," i.e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֵם to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵם is "to lie in a consort's bosom," 1 Ki. 1:8; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתּוֹ חֵם the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֵם Jer. 32:18; הָשִׁיב אֶל חֵם Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בָּרָאשׁ חֵם Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Wiener is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي خَوْرِد to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. חָרַב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i.e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], vr. n. m. Gen. 38:1, 12.

[חָרַם & חִירָם see חָרַם]

חִישׁ i. q. חָשׂ [which see] TO MAKE HASTE, imp. חִישׁ Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. speedily, Ps. 90:10.

חָךְ with suff. חָכִי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like פִּלְלָחִים. (Arab.

حَنْكَة the palate and the lower part of the mouth answering to it, beak, Syr. مَسْجِدْ palate. Root חָךְ No. 1.) Whence Job 20:13, בְּחֹךְ חָכִי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי אֶמְצָח "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חָךְ.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَا to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חָקִי Isa. 30:18, followed by ל. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and ל, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַקֵּה יְהוָה לְחַנּוּקָם "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָקִי Hos. 6:9. ["In the parallel member is יָרִים *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام, i. q. ὀρέγεσθαι." Ges. add.]

חָקָה a hook, fem. from חָךְ, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חָכִילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חָכִים Chald. adj. wise, Daniel 2:21; specially a magian, a magician. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e.g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكْلَةُ that which is foreign in speech (difficult to be understood), حَكْل followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكِلْ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjecture]

rally, is the meaning given in another copy; ^{الجنس} for ^{الجنس}. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חכלי, and חכליה are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). ["*To be dark, black, kindred to חכל, and used in the derivatives of the dark flashing eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see חכלי. —(b) in a bad sense, and referring to the fierceness arising from intoxication, Prov. 23:29; see חכליה.*" Ges. add.].

חכליה ("whom Jehovah disturbs" ["dark"]), [Hachaliah], pr. n. m. Neh. 10:2.

חכלי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: ["*dark, dark-flashing, spoken of the eye*"], Gen. 49:12, חכלי עיניו "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. ["*Dark eyes are here contrasted with white teeth. Aquila well, *karákoι*, satiated with colour, dark; LXX. *χαροιοι*, Peshito shining, flashing, a word applied only to the eyes.*" Ges. add.].

חכליה f. *a darkening, or bedimming*, of the eyes arising from drunkenness ["*dark-flashing of the eyes, fierceness*"]. Prov. 23:29.

חכם fut. יִחְכֵּם TO BE WISE, TO BECOME WISE. (Arab. ^{حكم} to judge, hence to rule, ^{حكم} judgment, ^{حكم} and ^{حاكم} a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root ^{פסק}.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, *to make wise, to teach wisdom*, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; ^{חכם} an enchanter, Ps. 58:6.

HITHPAEL i. q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by ל to deceive, Ex. 1:10. (Compare the Greek *σοφία*, cunning.)

The derived nouns all follow [except חכמים, and pr. n. פתחבטני].

חכם adj. i. q. Gr. *σοφός*; prop. capable of judging (see the root), knowing; hence—(1) *skilful in any art*, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חכם לב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, *εὐδναιαί πανίδες*). Jer. 10:9, חכמים "the work of skilful artificers." Jer. 9:16, חכמות "mourning women) skilful" (sc. חכמה) of lamentation.

(2) *wise, i. e. intelligent* (*φρόνιμος*, *verständig*), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to לבו Deu. locc. cit. opp. to חכם לבו ibid.; חכמים Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חכמים; *endued with ability to judge* (1 Ki. 2:9); hence *subtle or crafty*, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often חכם לב Pro. 16:23, and חכמים 11:29; 16:21. Plur. חכמים wise men, magicians, Gen. 41:8.

חֲכִמָּה f.—(1) *skill of an artificer, dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכִמָּה Ch. id. Dan. 2:20.

חֲכַמְנִי ("wise"), [Hachmoni, Hachmonite], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמוֹת may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חִיל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָה PIEL No. 4.

חָלָה (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَّ to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once חָלָה 2 Ch. 16:12. Hence חָלָה.

חָלָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [Helah], pr. n. 1 Ch. 4:5, 7.

חָלָה see חָלָה.

חָלָה an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. lippus.) Hence pr. n. חָלָה, and the words which immediately follow.

חָלָה m. with art. חָלָה, const. חָלָה (as if from חָלָה), with suffix חָלָה milk, whilst fresh, differing from

חָלָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase וְיָבִישׁ חָלָה וְיָבִישׁ, see under the root וָבִישׁ. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَبَ, حَلِيب id.; whence חָלָה to milk; Æth. ስጠጠጠ milk.)

חָלָה & חָלָה (Isa. 34:6) with suff. חָלָה pl. חָלָה const. חָלָה Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31. 35; metaph.—(a) the best or most excellent of any kind. חָלָה the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָה Ps. 81:17; חָלָה Psa. 147:14, fat of wheat, and חָלָה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) a fat heart, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָה pericardium, but that also seems to be so called from fatness, although under the root חָלָה there are in Arabic all kinds of other things.

(2) [Heleb], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָה, and 27:15 חָלָה.

חָלָה ("fatness," i. e. a fertile region), [Helbah], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָה.]

חָלָה ("fat," i. e. fertile), [Helbon], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Καλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חָלָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. حَلْحَل gum. Comp. Gelsii Hierob., t. i. p. 267.

חָלָה an unused root.—(I) i. q. Syr. حَلَّ to dig, whence חָלָה.—(II) Arabic حَلَّ to continue, to be lasting, to be always enduring. Hence חָלָה. [In

Flas. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery.*"

חלד m. — (1) *duration, or time of life* ["*life, as passing away quickly.*"], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, *time (like עולם)*. (2) *the world* (compare עולם). Ps. 49:2; 17:14; **חלדים** "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חלה m. *a mole* ["*weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. حله to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולרה*"]. Lev. 11:29. (Syr. حله, Arabic حله, كلد a mole). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלה ("a mole?" ["weasel"]), [*Huldah*], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלד ("worldly," "terrestrial" ["vital"]), [*Heldai*], pr. n. m. — (1) see חלק. — (2) Zec. 6:10; for which verse 14, there is חלם ("a dream").

חלה properly, to be rubbed (compare חלל), hence — (1) TO BE POLISHED, SMOOTH, whence חלל, חללה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. حلى to be sweet, pleasant (properly smooth), Pael to adorn, حلى sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה חלי, like the Greek νοεῖν νόσος, 2 Ki. 13:14. חלה חלי to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, חולה חולד a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, חולה חולד sick with love, Cant. 8:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is Ἀθητικός ἄλφ: to be careful or solicitous, for the Gr. μεμενῆν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, **חלה** — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. חולה c.g. חלה חלה a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, **חלה** — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots חלל and חלה, i.e. that of rubbing, rubbing away, comp. Gr. κηλεω, to soothe, to caress. It is always fully expressed, חלה חלי to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict with sickness*. Deut. 29:21; Psal. 77:11, חלותי היא "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. **חלה** (Syriac form for **חלה**), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king חלה חלה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL. — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add **חלה**]; those which have the idea of *sickness* are חלה, חלה, חלה, חלה [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חלל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. חלומות m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. s. Root חלם.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. חלונות Joel 2:9; and חלון — Eze. 40:16, *a window*, so called from being perforated, see the root חלל. חלון חלון through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["חלון" ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חֶלֶן [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חֵיל, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חֶרֶן.

חֶלֶן m. *that which is left behind* (when one dies). Pro. 31:8, בְּנֵי חֶלֶן “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חָלַף No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

חֶלְוָה f. *slaughter* [“properly a prostrating of men”], from the root חָלַשׁ.

חֶלֶח [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חֶלֶח.

חֶלְחָל [*Halhul*], pr. n. Josh. 15:58, now called Hülhül, حَلْخُول, Rob. i. 319.]

חֶלְחָלָה f. (from the root חָלַל Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חָלַט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּסְתַּהֲרוּ וַיְחַלְטוּ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיִּחַלְטוּ is for וַיְחַלְטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حَلَط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cort i. q. Arab. حَلَط, حَلَط to be quick and hasty in any thing.] LXX. ἀνελίξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus: (חָלַט for חָלַץ).

חָלַץ m. pl. חָלָצִים (Lehg. p. 575) *a necklace, a neck chain*, so called from being polished, see חָלַץ No. 1. Pro. 25:12; Cant. 7:2. (Arab. حَلَى).

(2) *Hali*, pr. n. Josh. 19:25.]

חָלַץ in pause חָלִי with suff. חָלִי pl. חָלִים m.

(1) *disease* (from the root חָלָה Nc. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלִי for חָלָה.

(3) *an evil, a calamity*, ein Uebel, Ecc. 6:2.

חָלִי f. of the word חָלָה *a necklace*, Hos. 2:15, from the root חָלָה No. 1.

חָלִיל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with ח parag. חָלִילָה, חָלָלָה (Milél) properly, *to profane things! ad profana*, i. e. *absu, far be it!* (Talmud. חָלִין לָךְ, an exclamation of abhorrence. 1 Sa. 20:2, חָלִילָה לֹא תָמוּת “far be it! thou shalt not die,” comp. 1 Sa. 2:30. It is used—(a) חָלִילָה לִי followed by לִי with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by אֲנִי with a future. Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיָּהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see קָן 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלִילָה לָנוּ מִקֶּדֶן לַמֶּלֶךְ בְּיָהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חֲלִיפָה f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in Orcus being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפֹת וְצָבָא עָשִׂי by ἡ δὲ δυνάμις: “changes and hosts are against me”

i. e. hoste fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חלצה f. spoils, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root **חלץ**.

חלץ an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **حالك** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חלץ**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חום**.) Hence—

חלכה (for **חלקה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלקאים** ver. 10 כח"ב, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חלל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חליל**, **חלה**, **חלון**, **חלה**, **חלה**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλαω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חלל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הַקֹּדֶשׁ** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חלל קִרְוֹ** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חלל**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חלל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b, Eze. 36:23.

POAL **חלל** to wound, to pierce through. Isa. 51:9, **חלל דָּרְגוֹן** "who pierced through the dragon" (meaning Egypt). Pass. **חלל** wounded, Isa. 53:5. LXX. *ἐρραυμαρισθη*.

NIPHAL **חלל** (for **חלל**) inf. **חלל** (like **הפס**) fut. **חלל**, **חלל** pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **חלל**—(1) to loose, to set free. Hosea 8:10, **וַיַּחֲלֵי מַעַס מְשִׁשָּׁא קִלְדָּה** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3. b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **פתח** Arab. to open, to begin. Syr. **ܡܠܐ** to loose, to open, to begin. German *eröffnen*. It stands with an inf. followed by **ל** Gen. 10:8; without **ל** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיַּחֲלֵל לָשׁ**. 1 Sam. 3:12, **וַיַּחֲלֵל וַיִּגְמֹל** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיַּחֲלֵל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חל**, **חלה**, **חליל**, **חלון**, **חלה**, **חלה** and —

חלל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חלל רָעָב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **זונה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חלם fut. **יחלם**—(1) Arabic **حلم** Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskie. pag. 140 (cogn. **חלב**, **حلب**). Hence once Job 39:4, **חלם**

become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Æth. ስለሙ: Syr. ሰሙ, Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם חלום a dreamer of dreams, i. q. חלם, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

חלם—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמות, חלמתי [also חלם and patron. חלמי].

חלם m.—(1) emph. חלמתי Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חלמי No. 2.

חלמות fem. ἀπαξ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמות then (of the form חלמתי) from חלם properly is dreaminess, dreams, hence fatuity (comp. Eco. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it ὀλιόμα; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (أحمق من جلة, more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρόν λάχανον, βλίτον, whence βλίτων, βλίτης, βλιτομάρας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb, الحبق which very word the Arabic translator of Job used for the Syr. ὀλιόμα. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chila'im viii. § 8. חלמי חלמי in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called ὀλιόμα. The Jewish interpreters and the Targums make חלמות to be the same as חלמתי and חלמי the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חלמיש m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חלמיש צור Deu. 8:15;

32:13. (In Arabic حلتبوس, not حلتبوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χαλίξ, silix).

חלף fut. חלף poet. for חלף ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חלף also חלף, חלף. Gr. ἀλείφω; and so Germ. schlipfen, Eng. to slip, with the sibilant prefixed"].—(1) TO PASS BY, Job 4:15: 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3: to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חלף ריח "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of בָּחַ, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חלף, חלף, חלף, חלף, חלף.

חלף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חלף—(1) subst. exchange; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חלף fut. חלף—(1) *TO DRAW OUT*, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by *to* Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root *خلع*, *χ* and *y* being interchanged, to draw out, to draw off garments and shoes; the latter is found in *خلص* to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חלף. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

NIPHAL, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חלף, חלף.

[In Thesaur. חלף is not divided into two articles, which appears to be a better arrangement.]

II. חלף *to be active, to be manful*; perhaps a kindred root to חלף. Part. pass. חלף *active, ready prepared for battle* (Syr. *سحيا*); fully, חלף *ready prepared, equipped, or arrayed for war*, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חלף "the equipped ones of Moab;" poetically used for the prose term *בְּיָמֵינוּ* the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

HIFIL, *to make active, or vigorous*, Isa. 58:11. [Derivatives, the two following words.]

חלף only in the dual, חלף *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. *ܠܝܢܐ*, Syr. *لِين*, *ل* or *ر* being omitted, see under the root חלף No. II.)

חלף (perh. "loin," i. q. חלף ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חלף 1 Ch. 11:27; 27:10.

חלף fut. חלף—(1) *TO BE SMOOTH*. (Arabic *خلق* and *خلق* id.; but *خلق* act. to form, to frame, to create, properly to smooth; kindred to which is *حلق* to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as *χαλκός*, *χαλιε*, smooth silex, *calculus*, *κόλαξ*, a smooth man, a flatterer=חלף No. 2; *γλυκύς*, the primary idea of which lies in touch; *γλοιός*, *γλισχρος*; Lat. *glacies*, *glaber*, *gladius*, *glisco*, gluten; Germ. *glatt*, *gleiten*, *Glatz*, *gleißen*=*glänzen*; comp. Heb. חלף, *حلا* to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חלף, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. חלף a stone used in reckoning, a lot, *خلائف* id. The Arabic *خلق* to destine, to predestine, is a secondary root; *Æth.* *ሕላኢት*: *hualektuá* to number, to count among, *ሕልቀት*: *huelqu* number, lot; compare Aram. *ܫܚܡܐ*, *ܫܚܡܐ* a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, חלף "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by *עִם* with whom anything is shared, Prov. 29:24; followed by *ל* to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by *ב* of the thing. Job 39:17, חלף "and he has not imparted to her in (or of) understanding;" comp. חלף No. 2, letter *b*.

(3) *to despoil*, from חלף No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. *ἔλαβεν τὰ ἐκ τῶ οἴκου*, *house* being here used for the riches there kept, see חלף No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלֶּקם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלֶּקם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֶחָדָם לִי כְרִבִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HIPHAL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5, וְזָכַר מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלֵּק.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Exr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

חֶלֶק with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְקֵי, once חֶלְקִי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, וְכִלְכִּיל חֶלְקִים "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshippst idols; where there is a play upon the double signification of the word חֶלֶק smoothness, a lot, portion. [In Thes. it is suggested that the smooth stones of the brook are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the *spoil* itself, poetically for the spoilers, depredators, אֲנָשֵׁי חֶלֶק. Job 17:5, לְחַלֵּק יוֹנִיד רָעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלְקָא and Æth. ስቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the *portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֶלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) חֶלֶק וְנַחֲלָה עִם, אֲתֵּי-חֻוִּי "I have a lot and inheritance," i.e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, מוֹרָא, Ecc. 2:10; 3:22; 5:17; Job 20:26; 31:2, חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. 1. c.

חֶלְקָא adj. *smooth*. 1 Sa. 17:40, חֶלְקָא חֲמִשָּׁה "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24, שֵׁפֶת חֶלְקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֶלְקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

[“(3) (a) חֶלְקֵת הַצִּיּוֹרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלְקֵת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקֵת Josh. 21:31.”]

חֶלְקָה f. *a division*, 2 Ch. 35:5.

חֶלְקוֹת f. pl. *flatteries* I am 11:32.

חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [*Helkar*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i.e. peculiarly appropriated to God), *Hilkiah*, pr. n. — (1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12. — (2) of the father of Jeremiah, Jer. 1:1. — (3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3. — (4) 1 Ch. 26:11. — (5) Jer. 29:3. — (6) 1 Ch. 6:30. — (7) Neh. 8:4.

חלקלקות pl. f. — (1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש — (1) fut. חלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by על Isa. 14:12; like the Germ. *siegen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלשה.

(2) fut. חלש intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. Ethpael, to be weakened, *حَلَمَ* weak.)

[Derivatives חלשה, חלשה.]

חלש m. weak, Joel 4:10.

I. חם [In Thes. referred to חם unused root, to join together], only with suff. חםי, חםי m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמה which see. It follows the analogy of the irregular nouns, חם, חם, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, Æth. *ሐመ*: a father-in-law; *ተሐመ*: to contract affinity, to become son-in-law; Sam. *חם* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμῖρος* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γάμιω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as חם, חם, especially חם, where more instances are given.)

II. חם — (1) adj. hot, warm (from the root חם), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n. — (a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified hot.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΜ*, in the Sahidic dialect *ΧΗΜ*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΗΜ* signifies black, *ΗΜ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii Opuscul. ed. de Water, i. p. 404, seq. Champollion, *L'Egypte sous les Pharaons*, page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חם masc. heat, Gen. 8:22; from the root חם [classified in Thes. under Inf.].

חם an unused root. Arab. *خما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חם and the remarks under חם"], whence חם, חם, חם and חם No. II.

חם written in the Chaldee manner for חם anger, Dan. 11:44.

חם, חם f. Chald. heat, anger, Dan. 3:13, 19; i. q. Hebr. חם.

חם f. — (1) *curdled milk* (from the root חם), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that butter should be understood, which, by the ancients, and even now by the

Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חמָה, which see. [See מְחַמָּהוּ.]

חמֵד fut. יחמד and יחמד, whence יחמדוהו, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 24:24; Mic. 2:2.

(2) to delight in any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לוֹ Pro. 1:22. Part. חמֵד something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חמֵדִים Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נִחְמַד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, 1. q. Kal No. 1. Cant. 2:3, וְשָׁבַתִּי בְּצֵלוֹ חֲמָדָי וְשָׁבַתִּי, "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מחמד, מחמד, and the words immediately following.

חמֵד m. beauty, desirableness, pleasantness. Eze. 23:6, בְּחַיֵּי חֲמָדִים "handsome young men." חמֵד pleasant fields, Isa. 32:12; comp. Am. 5:11.

חמֵדָה f.—(1) desire, regret. 2 Ch. 21:20, בְּלֹא חֲמֵדָה "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חֲמֵדָה לְשִׁים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. אֶרֶץ חֲמֵדִים the pleasant land, Jer. 3:19; Eze. 26:12. בְּלִי חֲמֵדִים precious jewels, 2 Ch. 32:27; 36:10.

חמֵדוֹת & חמֵדוֹת f. pl. precious things, Dan. 11:38, 43. חֲמֵדוֹת בְּגָדִים, פְּלִי חֲמֵדוֹת handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. לֶחֶם חֲמֵדוֹת more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חֲמֵדוֹת אֵיִשׁ verse 11, 19; and without אֵיִשׁ 9:23, a man beloved [of God], delighted in (by heaven).

חמֵד ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חֲמֵדָה.

חמֵד an unused root. Arab. حَمَا to guard, to surround with a wall [to join together, Thes.], whence חומה, and the proper names חמֵד, חמֵי.

חמֵה f. (from the root חָמָה)—(1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חמֵה f. constr. חֲמָה (for יחמה from the root חָמָה) (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حَمِيَّة, حَمِيَّة), Gen. 27:44; Jer. 6:11. גֹּסֶס הָיִין

Jer. 25:15, and פֹּסֶס הָחֲמָה Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حَمِيَّة poison of a scorpion. Æth. ሐዋድ: poison.

II. חמֵה i. q. חֲמָה (with the radical מ omitted), f. milk, Job 29:6.

חמוּא ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חמוּל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חמוּלָה, [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כְּחִיב is חֲמִיטָל.

חמוּל ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חֲמוּלִי Nu. 26:21.

חמוּן ("warm" or "sunny," from the root חָמָה), [Hammon], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חמוּץ m. a violent man, an oppressor, i. q. חָמָץ. Isai. 1:17; from the root חָמָץ No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חָמָץ) may assume a passive signification.

חמוּץ m. circuit. Cant. 7:2, חֲמוּץ יָרֵכְךָ כְּמוֹ, חֲמוּץ "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חָמַץ.

חמֵר, חמֵר ["once f. 2 Sa. 19:27"], m.—(1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

הָפֶן plur. only הָפֶנִּים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֶׁרִים); from 2 Ch. 34:4 it appears that הָפֶנִּים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read חֶמֶן בַּעַל) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read חמלל, and has since made an unsatisfactory defence of his opinion (see Miscellaneous Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a *Multer*

(2) *to spare*, followed by שׁוּׁ 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by שׁוּׁ Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by שׁוּׁ Jer. 50:14; } with inf. 2 Sa. 12:4;

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **לבעל חֵמֶן** (**לְבַעַל חֵמֶן**), although he thus connects the separate words **אֶבֶן חֵמֶן** to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramæan words **דְּנָה וְעֻלְתָּה דְּנָה** (**דְּנָה**) **כְּרִי ... וְקִרְבו לְשֵׁמֶשׁ** (**כְּרִי**) “this (statue) of the sun and this altar they made and consecrated to the sun,” etc. See Kopp, *Bilder und Schriften der Vorzeit*, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **בַּעַל הַשֶּׁמֶשׁ** *the sun Baal*, or *the sun Lord* (from **הַשֶּׁמֶשׁ** sun, with an adjectivial termination, compare **יְהוָה שֶׁמֶשׁ**), and **הַשֶּׁמֶשׁ** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxx. A.); and because allusion is perhaps made in the sound to **ἄμμων** 'Αμμων of the Egyptians. The plural **הַשֶּׁמֶשׁ** is in Scripture concisely used for **הַשֶּׁמֶשׁ**, and occurs in the same connection as elsewhere **הַשֶּׁמֶשׁ** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phen. p. 50, seq.); in this, however, he differs from me, in that he considers **שֶׁמֶשׁ** to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַד fut. **חִמְדֶּה**—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **חָמַד** No. 3, a. (Arabic **حَمَسَ** in a good sense, to be bold, manly,

stedfast, *جاسد* martial valour, comp. *נָדָר*. Nor does *חָמץ* to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. *חָמץ* No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, *חָמַס נַפְשִׁי* hurts (or does violence to) his own life." Job 21:27. *מִנְחָמוֹת עַל תַּחֲמוֹסַי* "counsels with which you wish to oppress me;" *die* *ϕ* [*l*ane, *wie* *ihr* *mich* *schlagen* *wollt*. *חָמַס תּוֹרָה* to violate the law, Eze. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, תִּקַּח יָדְךָ מִן־הַצִּמְרִיךְ “as a vine, he shall shake off from himself,” i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right)$ and —

חָמָס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. **אֵשֶׁת חָסֶם** Psal. 18:49; Pro. 3:31 and **אֵשֶׁת חָסֶם** 2 Sa. 22:49; Ps. 140:2, 5, the violent man. **חָסֶם עַל** a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, **חָסֶם** his wrong, i. e. the wrong which he causes, Ps. 7:17; **חָסֶם לְיָדָם** 58, 3, compare Eze. 12:19; of the latter are **חָסֶם** the wrong done to me, Gen. 16:5; **חָסֶם בְּנִי** Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. *part. inedit.*, p. 21.)

(2) *that which is gained by violence and wrong,*
Am. 3:10. ["Plural id., Pro. 4:17."]

חָמָץ fut. **חִמְצָה**, inf. **חִמְצֶה** TO BE SHARP, EAGER.
Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (נֶחֱמֶה), also *to be salted* (see נֶחֱמֶה). Arab. حَمَضَ, Syr. مَضَى. When used **with** reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour, such as dazzles the eyes; especially used of "a bright red.* Part. pass. **יָסִיד** *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, **χρῶμα δέξυ**, i. e. **κόκκινον, πορφύραι δέχονται, δυνάμεναι ρίδιαι**; see Bochart, Hieroz. i. p. 114; Simonis Arc. **formarum**, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word **ספח**, whence part. **ספח** violent Ps. 71:4; comp. **ספח** and **ספח** No. 2. (Æth. **ፀፀፀ**: to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see **HITHPAEL**.

HITHPAEL, *to be embittered*, i.e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence **הָמָן**, **הָמָן** and the following words.

חֲמֵץ m.—(1) *that which is leavened*, Ex. 12·15;
13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. **אֶרֶץ** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something **given** is not amiss in this passage, but **that now given** is preferable [?].

מֶצֶה m. *vinegar*, Num. 6:3; Ruth 2:14; Ps. 69:22. "Ομφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חמק—(1) TO GO ROUND, a kindred root to **חמק**. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:6. HITHPAEL, to wander about, see Kal, Jer. 31:22. Derivative **חמק**.

חמר—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמר** wine, **חמר** No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:3 (compare No. 1). Hence **חמר**, **חמר**, **חמר** N. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמר**, **חמר**, **חמר** a heap.

(4) denom. from **חמר** to daub with bitumen, Exod. 2:3.

Pass. of a gem. form **Poalal**, **חמר** to be made to boil (gâhren, brausen), used of the bowels when much troubled (comp. **חמר** No. 3, **חמר**, Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חמר m. **ἄσφαλτος**, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of **lacus asphaltites**. (Tac. Hist. 5, 6. Strabo, xvi. page 763. *ibid.*, ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, *altes und neues Morgenland*, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. **حمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἄσφαλτος διαφέρει ἢ ἰουδαϊκῇ** τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδῶς στίλβουσα Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

חמר m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root **חמר** No. 1. (Arab. **خمر**, Syr. **ܚܡܪ** id.)

חמר Chald. emph. **ܚܡܪ** m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

חמר m.—(1) boiling, or foaming (cf waves), Hab. 3:15; compare **חמר** No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **פר**, which see.

חמר [*Amran*], pr. n., see **חמר**.

I. **חמש** an unused root, to be fat, whence **חמש** abdomen. Arabic **حَمَش** fat, Kam. p. 826; but much more commonly with the letters transposed. **حشم** fat, fatness, **حشم** to be fat; also **حشم** to become fat after having been lean.

II. **חמש** a root nearly allied to the roots **חמש** and **חמש** i. q. Arabic **حَمَس** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; **حَمَس** brave, warlike, **حَمَس** martial valour, comp. **حَمَس** to be angry, **حَمَس** to kindle

with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. **חמשי** (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמשי**, Josh.

1:13 (compare verse 12). Num. 32:30, 32. Aqu. *ἐνοπλισμένοι*. Symm. *καθωπλισμένοι*. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חמח No. III; comparing חמס i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. *πεμπταζόντες*: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חמח constr. חמח f. and חמח m., the numeral FIVE. Arabic *خمس*, *خمس*, in the other cognate languages חמח. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantiche*, *pandj*. Pers. *پنج*. Gr. *πέντε* (Æol. *πέμπε*), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*κένκε*), like *πῶς*, *κῶς*, *λύκος*, *lupus*, *ἵππος*, *equus*, *ἔπομαι*, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; five appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, five minor planets, five elements, and elemental powers were accounted sacred (compare the sacred *πεντάς* of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphanius i. p. 68, Colon.). [The fact of five having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חמשי *fifty*, with suff. חמשיי, חמשיי thy fifty, his fifty, 2 Ki. 1:9—12. חמשי a captain of fifty (soldiers), *πεντηκόνταρχος*, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חמח PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חמח m. a *fifth part* (from חמח five, like רבע a fourth part, from רבע, רבע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חמח m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חמח No. 1. (Syr. *ܡܚܡܐ* 2 Sa. 3:27; 4:6, id.; Æth. *ሙሙ*: womb; Talmud. *חמץ*; ח and ז being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חמח see חמח.

חמח an unused root. Arab. *حَمَّ* to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence *حَمِيَتْ* and *تَحَمَّتْ* a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being *حَمَّ* to be hot; whence *حَمِيَتْ* for *حَمِيَتْ*. Either from חמח or from חמח is—

חמח m. Gen. 21:15, 19; constr. חמח verse 14 (but חמח Job 21:20; Hos. 7:5, is constr. from חמח heat), a bottle.

חמח ("defence," "citadel," from the root חמח, kindred to חמח a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks *Epiphania*, by the Arabs by the ancient name *حماة*: called more fully Am. 6:9, חמח רבה "Hamath the great," and חמח 2 Chron. 8:3. The Gentile noun is חמח Gen. 10:18. חמח 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

[חמח ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it *Ἀμμαοῦς*, which he interprets by *θαρμύς*, B. J. 1, 3. The same prob. is—

חמח pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חמח with suff. חמחי m. (from the root חמח).

(1) *grace, favour, good-will*.—(a) חמחי חמחי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חמחי חמחי "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָחַם לוֹ וְלִי נָחָם Est. 2:15, 17.—(b) נָחַם לוֹ אֶת אֶתְנָתוֹ to give some one favour with somebody. Ex. 3:21, וְנָחַם אֶת־הָעָם הַזֶּה בְּעֵינֵי מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness, beauty*, Prov. 22:11; 31:30. Prov. 5:19, נֶעְלַת הָיָה "the beautiful wild rose." Ps. 45:3 [?]; Eccl. 10:12. נֶחֱדָן הָיָה "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication, prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

הֶנָּדָד (for הֶדָד "the favour of Hadad," see הֶדָד, [*Henadad*], pr. n. m. Ezr. 3:9; Neh. 3:18.

הִנָּח fut. הִנָּח, apoc. הִנָּח.—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are הִנָּח, אָנַח. Arab. حَا to bend, to incline; metaph. to be inclined to any thing; compare הִנָּח.) Jud. 19:9, הִנָּח הַיּוֹם "behold the inclining of the day," the day already declining. Hence הִנָּח a spear, from its flexibility.

(2) to set oneself down, to pitch one's tent, Gen. 26:17; to encamp, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּמַחֲנֵי הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by אֶל to encamp against any person or city; hence to besiege, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by לְ Zec. 9:8; compare Ps. 34:8.

(3) to inhabit, Isa. 29:11.

Derivatives, מִנָּח, מִנָּח, מִנָּח, pr. n. m.

הִנָּח f. (from the root הִנָּח)—(1) pl. מִנָּח *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty, prayer*, like הִנָּח No. 3. Job 19:17, וְהִנָּחִי לִבִּי בְּשִׁנִּי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. מִנָּחִי (which some take for 1 pret. from הִנָּח, although contradicted by the accent) for מִנָּחִי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

הִנָּח ("il. ias=1," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. הִנָּח Nu. 26:5.

הִנָּח ("gracious" ["whom God pities"]), [*Hanun*], pr. n. m.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

הִנָּח m. adj. *gracious, merciful, benignant*, Ps. 111:4; 112:4; from the root הִנָּח.

הִנָּח f. a stall, cell, dwelling (Chald. and Syr.

הִנָּח, اِسْتِجَالٌ a tradesman's stall, Gewölbe, Arabic (حَانَوَاتٌ, حَانَوَاتٌ), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the dungeon and into the stalls (or vaults) "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean curved posts or crooked bars, in which the captive sat in a distorted position; elsewhere called מִנָּח, compare Jer. 20:2, 3; 29:26; Gr. κύφω, from κύπτω; compare Arab. حَنْو the crooked wooden frame of a saddle.

הִנָּח an unused root, i. q. הִנָּח & הִנָּח (which see; comp. Gr. ἀγγω, Lat. *ango*), to press upon, to make narrow; hence to suffocate, to strangle, and intrans. to be narrow. Two nouns are doubtless derived from this root, הִנָּח and הִנָּח.]

הִנָּח TO SPICE OR SEASON, used in the sense—(a) to embalm corpses, Gen. 50:2, 3, 26 (حَبَط I. II. id.).—(b) poet. the fig spices, i. e. fills its fruit with aromatic juice, to mature, Cant. 2:13. ["Arabic حَبَط to mature (fodder for camels), etc." See Thes.] Hence הִנָּח ["also הִנָּח, הִנָּח"].

חנמים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חנמים**, **חנמים**), Gen. 50:3.

חנמין m. pl. Chald. *whsat*, Ezr. 6:9; 7:22, i. q. Heb. **חנמים**, which see.

חנניאל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חניף m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חנף** No. 2, b. Arab. **حَنَّ** tried, proved; **حَنَفَ** experience, proof.

חנינה f. *grace, favour, mercy*, Jer. 16:13. Root **חנן**.

חנית pl. **חניתים** 2 Chron. 23:9; **חניתות** Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see **חנה** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חנך—(1) TO MAKE NARROW, and intrans. TO BE NARROW, **חנך** **חנך**, i. q. **חנך**, **חנך**, which see. Hence **חנך** for **חנך**, Arab. **حَنَك** jaws; compare **חנך** a neck, (from the kindred root **חנך**), & **חנך** to strangle.

(2) denom. from **חנך**, **חנך** jaws, palate, properly *to put something into the mouth, to give to be tasted*; then by a common metaphor, in which taste is applied to understanding (see **חנך** and Job 12:11)—(a) *to imbue* some one with any thing, *to instruct, to train up* (compare **חנך** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) *to initiate*, a house (that is *to dedicate, or to commence to use*). Deu. 30:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَفَ** to understand. As to the meaning *to perceive* as ascribed to the Æth. **ሰሰለ**: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings *to know, to perceive by the sense*, are altogether incorrect).

Derivatives, **חנך**, **חנך**, **חנך**, pr. n. **חנך** and—

חנכה f. *initiation (handselling)*, of a house; the altar, Numb. 7:11, *a dedicatory sacrifice*, verse 10, Pa. 30:1.

חנכה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חנם adv. (from **חנן** with syllable **חנ** with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חנם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. *gratis*, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חנם** **חנם** **חנם** *innocent blood*; Pro. 26:7: compare Lehrgeb. p. 827.

[**חנם** an unused and doubtful root, whence the two following words.]

חנמאל (perhaps i. q. **חנמאל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חנמל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חנמל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نمل** ants, **نملة** an ant, with the letter **ח** prefixed; see **חנמל**, **חנמל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حائل**, etc.]

חנן fut. **חנן** and like regular verbs **חנן** Am. 5:15; the former with suffix **חנני** Ps. 67:2; 123:2; **חנני** Isa. 27:11; but with suffix 2 pers. **חנני** for **חנני** Gen. 43:29; Is. 30:19; inf. absol. **חנן** Isa. loc. cit., constr. with suff. **חננק** Isa. 30:18, and **חננה** Ps. 102:14.

(1) *to be inclined towards* (compare the kindred **חנך**), hence *to be favourably inclined, to favour some one, to be gracious to, to pity*. (Arab. **حَنَنَ** to feel desire, or commiseration towards any one; followed by **الى**, **الى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **חנני**, **חנני** (once **חנני** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) *to give* some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 10:17 absol. Ps. 37:21, 26. As to Job 19:17, see **חנה** No. 2.

NIPHAL **חנן** (of the form **חנן** from the root **חנך** **חנך** from the root **חנך**; see Lehrgeb. p. 371), *to be*

compassionated, to be an object of pity, Jer.
33:23; pass. o' Poel No. 2.

PIEL, *to make acceptable* (compare יָלַן, יָלֵן), Pro.
86:25.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102: 15.

HOPHAL, *to receive favour, to be favoured*, i. q.
 מִן מִיטֵלֵיב, Gnabe finden, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by $\frac{1}{2}$ of pers., Est. 4:8; Job 19:16, $\frac{1}{2}$ 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and $\frac{1}{2}$ 1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following),
 חַן, חֵן, חֶן, חֲנָה, חֲנִיָּה, חֲנִיָּה, חֲנִיָּה, חֲנִיָּה, and the
 r. n. חֲנִיָּה, חֲנִיָּה, חֲנִיָּה [and חֲנִיָּה, חֲנִיָּה].

חַנּוּ Chald. *to have mercy on*, followed by acc.
inf. חַנּוּ, Dan. 4:24.

ITHRAEL, *to make supplication*, Dan. 6:12.

יִנָּי ("merciful" ["unless rather it be used as an abbreviation of יִנָּיִי whom Jehovah gave"]), [Hagan], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

תְּנַנֵּאל ("which God gave"), [*Hananeel*],
pr.n. of a tower of Jerusalem, Jer. 31:38; compare
Zec. 14:10; Neh. 3:1; 13:39. [So called probably
from its builder. Thes.]

חֲנָנִי ("favourable" [perhaps contracted from חֲנֻנִי; see Thes.]), [*Hanani*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חַנַּנְיָהּ [and יְהוֹ] ("whom Jehovah gave"), [*Hananiah*], Greek *Ἀνανίας*, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called Shadrach, Dan. 1:6, 7; also of others.

Ἥαν once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, *Ἡρακλείους πόλις*, Arabic *اهناس*, in Egyptian **𓆎𓅓𓏏𓏏**, **𓆎𓅓𓏏𓏏**, **𓆎𓅓𓏏𓏏**, formerly a royal city of Egypt; see Etienne Quatremère, *Mémoires sur l'Égypte*, t. i. p. 500, 501. Champollion, *L'Égypte sous les Pharaons*, i. p. 309, and my observations on Isa. loc. cit.

חֲנֻף fut. חֲנִיף—(1) TO BE PROFANED, POLLUTED, DEFILED, Ps. 106:38. Isa. 24 5

(2) *to be profane, impious, Jer. 23:11.*

(3) Jer. 3:9, causat. like Hiphil, to *pollute*, *make profane*. (The origin uncertain.)

HIPHIL, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac **ܦܝܠܐ** unclean, a gentile, **ܦܝܠܐ** to turn aside from the true religion. Hence—

פְּזִיז, *profane, impious*, i. q. Arab. كَافِر Job 8: 13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἀνομος, παράνομος, twice ὑποκριτής.

חִנֵּף *m. impiety*, Isa. 32:6.

חִנְפָּה f. id. Jer. 23:15.

קָנָה unused in Kal; properly TO BE NARROW, enge feyn, of the same stock as קָנָה, קָנָה, קָנָה (קָנָה), and in the western languages, ἄγχι, ἀνάγκη, *angus*, *angustus*, enge (Zange, Zwang). Hence—

PIEL, *to strangle*, ἄγγω (*würgen*), πνίγω, *used of a lion*, Nah. 2:13. (Arab. خنق, Æth. ንቀ: Syr. ܡܢܝܐ id.).


NIPHAL, to hang, or strangle oneself, 2 Sam. 17:
23. Hence נִפְּחָה.

חֲנַתָּוֹן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulun, Josh. 19: 14.

דקדק a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of EAGER AND ARDENT DESIRE by which any one is led, i. q. **דקדק**, and then like **דקדק**, it is applied—

(1) to love, desire towards any one (see Hithpael and **הסד** No. 1).

(2) to emulation, *envy* (Arab. حسد *to envy*, حسد *envy*), whence *odium* and *opprobrium* (see חסד No. 2, and Piel).

10. Syr.  id., in Targ. חָסַר for the Heb. חָסַר.

to reproach, ⁹مُحْتَمَلٌ envied, also, beloved, see Kal.

HITHPAEL, *to show one's self gracious*, Ps. 18: 26; comp. Kal No. 1.

Derivatives, besides the words which follow, are
חֲסִידָה, חֲסִיד.

חָסֵד ["in pause חֶסֶד"], with suff. חֶסֶדִי pl. חֶסֶדִים
const. חֶסֶדִי prop. *desire, ardour* (see the root),
whence—

(1) in a good sense, *zeal* towards any one, *love*

kindness, specially — (a) of men amongst themselves, *benignity, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, *עָשָׂה חֶסֶד עִם* to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by *חֶסֶד* Zec. 7:9; על 1 Sa. 20:8; more fully, *עָשָׂה חֶסֶד וְאַמֶּת עִם* Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, *אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים* "I will act kindly towards him like unto God." ? *נָטָה חֶסֶד* to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, *עָלֵי הַמֶּלֶךְ חֶסֶד לִפְנֵי הַמֶּלֶךְ*, "and God turned kindness upon me before the king," and Dan. 1:9, *וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד*, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. *חֲסִידִים* the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:5; 48:10, etc. It is often joined with *אַמֶּת* (see *אַמֶּת* No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as *עָשָׂה חֶסֶד עִם* Gen. 24:12, 14; followed by *ל* Ex. 20:6; Deut. 5:10; *חֶסֶד וְאַמֶּת* 2 Sa. 2:6; 15:20. Pl. *חֲסִידֵי יְיָ* mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, *חֲסִידֵי יְיָ*, "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called *חֶסֶד* q. d. *die Güte, Liebe*. Ps. 144:2; Jon. 2:9. — Once, like its synonym *חֵן*, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסִידָה ("whom God loves") [*Hasadijah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. *יִחָסֶה* and *יִחָסֶה*] properly TO FLEE (see the root *חָשָׂה*), specially TO take refuge, to flee some where for refuge, followed by *בְּ* of the place, as *בְּצֵל* under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; *בְּצֵל בְּנֵי* under the shadow of the wings of God, Ps. 57:2; 61:5; hence TO trust in some one, especially in God, followed by *בְּ*, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, *חָסָה בְּמוֹתוֹ צְדִיק*, "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, *חֲסִידָה*, *חֲסִידָה*, *חֲסִידָה*, and —

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 16:10.

חָסוֹן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root *חָסַן*.

חֲסוּת *refuge* [or "trust, confidence"], Isaiah 30:3; from the root *חָסָה*.

חָסִיד adj. (from the root *חָסָה*) — (1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. *חֲסִידֵי יְיָ* the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; *חָסִיד לֹא* Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich *ظليم* *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, *חֲסִידָה* is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, and feather (also) *חֲסִידָה* but (is her) wing and feather (also) *pious*?" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of locust; prop. that which eats away or devours (root *חָסַל*), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["*ἀκρίς*, and in 2 Ch."] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρῦκεν*, to devour.

חָסִין adj. *strong, mighty*, Ps. 89:9. Root *חָסַן*.

חָסִיר Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to *חָסַר*, *חָסַר*, which see.) Hence *חָסִיל*.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, *חָסַם הָיָה אֶת־הַנְּחִירִים*, "this valley shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred. "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence חֶסֶן.

חֶסֶן—(1) TO BE STRONG, like Syr. and Chald. חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up*, *to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, strength, power, Dan. 2:37; 4:27.

חֶסֶן m. riches, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; treasure, abundance, Isa. 33:6, חֶסֶן "abundance of salvation." In the other member is חֶסֶן. (Ch. חֶסֶן to possess.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶסֶף; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German [schaben, [schuppen, [Schuppe, [Scherbe, [Schiefer, [schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. حشفت, سحف.

Quadril. חֶסֶף part. pass. חֶסֶף Exodus 16:14, something peeled off, scaled off, i. e. like a scale. Hence—

חֶסֶף m. Chald. earthenware, sherds, potter's ware, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. חֶסֶר plur. חֶסֶר ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psal. 8:6, חֶסֶר "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by חֶסֶר of the thing, Ecc. 4:8.

HIPHAL—(1) causat. *to make to fail* (fehlen, man- getn lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by ל... חֶסֶר Ecc. 6:2. חֶסֶר in want of bread, 2 Sa. 3:29. חֶסֶר wanting understanding, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסֶר [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶסֶר.

חֶסֶר m. *want*, Ecc. 1:15.

חֶסֶר adj. m. *pure*, in a moral sense, Job 33:9 Root חֶסֶר No. II.

חֶסֶר see חֶסֶר.

חֶסֶר prob. i. q. חֶסֶר and חֶסֶר No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. to act per- fidiously"], 2 Ki. 17:9.

חֶסֶר—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. حشا, Arab. حشا id.). Compare חֶסֶר No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֶסֶר *to be covered, protected*, followed by ל like many other verbs of covering, Isa. 4:5, חֶסֶר "all glorious things shall be covered over (or protected)." LXX. σκεπασθησονται. Others take חֶסֶר in this place as a noun in the same sense, "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶסֶר f. (from the root חֶסֶר No. I)—(1) properly, a covering (see חֶסֶר Pual); hence a bed with a canopy, a nuptial bed, Simmelbett, Brautbett; compare חֶסֶר Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

חפז fut. יִחְפֹּז "TO LEAP OR SPRING UP, kindred to חפז, חפז; comp. חפז, חפז, חפז, חפז; comp. חפז, חפז, חפז, חפז"—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفَز to thrust forward, to impel. A kindred root is חפח.) 2 Ki. 7: 15 (כחב); Job 40:23; to be in alarm, Ps. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. חפח, Syr. حَفَز to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence—

חפזון m. a hasty flight, Ex. 12:11; Deu. 16:3.

חפיים ("coverings"), [*Huppim*], pr. n. m.—(1) Gen. 46:21, otherwise called חפיים.—(2) 1 Chr. 7:12, 15.

חפ an unused root. Arab. حَفَى to take with both hands, to fill both hands. Hence (unless he verb should rather be taken as a denominative)—

חפ, only in dual חפנים both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. حَفَن fist, Arab. حَفَن. Hence by transposition πύγμη, fist).

חפני (perhaps "pugilist," "fighter"), [*Hoph-ni*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חפה** i. q. חפה TO COVER, followed by על (compare חפה), hence TO PROTECT, Deut. 33:12.

(Arab. حَفَى to cover with a garment. The signification of covering is founded in the syllable חפ, as also in the cognates חב, כה, עה, עב, compare besides חפה and חפא the roots חבא and חכה to hide; חפר, חפר, חפר and חפח to cover, ענה Isaiah 31:5, חפר, חפר etc., also חפר, חפר, in which Nun and Lamed are inserted in the primary syllable, as in חפר, חפר etc.)

Derivatives, חפה, חפח.

II. **חפר** an unused root—(1) to rub off, to scrape off, to wipe off. (Arab. حَفَى to rub off.) (2) to wash off, to wash.

Derivatives, חפר, חפר.

חפר fut. יִחְפֹּר and יִחְפֹּר—(1) i. q. Arabic حَفَز to bend, to curve. Job 40:17, יִחְפֹּר "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable.—(a) to do something; to will, to desire, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חפתי צדקתי "I desire thy justification."—(b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by א Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חפ m. (with Tzere impure), ["pl. constr. חפ, Ps. 35:27; 40:15; but חפיהם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e. g. 1 Ki. 21:6, חפ אתה "if thou art willing," if it please thee. Mal. 3:1, חפ חפיהם "you wish for," delight in. חפ חפיהם a willing mind, 1 Ch. 28:9.

חפ m. with suff. חפיהם [pl. חפיהם]—(1) delight. 1 Sa. 15:22; Ps. 1:2; 16:3; 1 Ki. 10:13, חפיהם "every thing in which she delighted." חפיהם דברי חפיהם pleasant, acceptable words. Ecc. 12:10; 5:3, חפיהם אין חפיהם "God has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חפר). חפיהם precious stones, Isa. 54:12; plural חפיהם precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πᾶγμα. Ecc. 3:1, וְעַתָּה לְכָל־חַפִּי, "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, חפיהם אֵל־חַפִּי "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, וְיִצְלַח חפיהם "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حَفَى a thing, an affair, from חפ i. q. חפ to will, desire.)

חפיהם ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr. n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חפר** fut. יִחְפֹּר, Arabic حَفَرَ—(1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יִחְפֹּר בְּעֵקֶשׁ "they dig in the valley." Virg. Georg. 3:87, 88, 'cavat tellurem.' (In the Western languages this power is found in the same letters transposed in the roots חפר, חפר, as חפר, חפר; χαλκω, χαλκω; sCrIBo, sCaLPo, sCaLPo,

gabta.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חפר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חפר.

II. חפר fut. יחפר once in plur. יחפרו, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps kindred to חפר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פני Ps. 34:6; Job 11:18, וְחִפְרָה לְבָשָׁתְּךָ תִּשְׁכַּב " (now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מן of the thing in which any one is disappointed, Isa. 1:29 (comp. בוש).

HIPHIL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חפר see חפרה.

חפר ("pit," "well"), [Hepher], pr. n. —

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men — (a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2. — (b) of one of David's captains, 1 Ch. 11:36. — (3) 1 Ch. 4:6. Patron. No. 1. חפר Nu. 26:32.

חפרים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חפרע pr. n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρη (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρις).

חפרפרה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְרֵי מִינֵה i. e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְרֵי הַמִּינֵה to the mice, or rats, or moles. Compare חפר.

חפש TO SEARCH FOR ["LXX. σάλλω, Psalm 76:7. Ch. and Sam. חפש, id. Kindred perhaps to חפר, the ח and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e. g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יִחְשְׁבוּ עֲלֵינוּ "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חפר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְשְׁבֵי רִיחִי "and my spirit made diligent search."

PUAL — (1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וַיִּחְשֵׁב עַל-עֵינָיו "and he disguised himself, having a bandage over his eyes," 1 Kings 22:30. Job 30:18, וְרִבְחִי יִחְשַׁשׁ "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חפש m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חפש pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence — (1) to spread out loose things on the ground (see חפש). Arabic خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חפש). Arabic خفش Med. E.). Hence חפשי, חפשי.

(3) to set free, to liberate (a slave). Arab. حفس to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words —

חפש m. a spreading out, once Ezek. 27:20, וְנִרְדְּחוּ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִתֵּי חֶפְשִׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חפשי in verse 5, also the root No. 2, and חפשיהו."]

חפשה f. liberty, freedom, Lev. 19:20; see the verb No. 3.

הפשות & חפשות *f. infirmity, disease*, whence **החפשות** *n. nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חפשי adj. (pr. from the subst. **חפש** = **חפשה** with the adj. termination י- pl. **חפשים**—(1) *prostrate, infirm*, Ps. 88:6. [See **חפש**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **חפשי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **חפשי** *id.* Ex. 21:26, 27, **חפשי**, **חפשי** *to be set free* (see **חפשי**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חץ m. with suff. **חצי** pl. **חצים**.

(1) *an arrow*, from the root **חצץ**. **חצי-חצים** archers, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, **חצי** *he will dash his arrows* (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιόντα*, flying wounds).

(3) **חץ הנהיט** 1 Sa. 17:7 (כחיב) *is the iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חץ** can have the same meaning, and denote the wooden part of a spear.

החצב & החצב fut. **יחצב**—(1) *TO CUT, TO HEW OUT*, especially stones (compare **הקטב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **החצב** *a stone cutter*, 2 Ki. 12:13; also *a wood cutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire,” i.e. sends out divided flames of fire.

(2) *figuratively, to destroy, to slay*. Hos. 6:5, **החצבתי בנביאים** “I have hewed (them) by the prophets,” i.e. I have declared to them death and destruction. In the other member there is **הרנהים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i.e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חצוב**.

חצה i. q. **חצי** (which see) *TO DIVIDE*, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **חצה ימיהם** “let them not halve (or divide) their days (the days of their lives), i.e. let them not reach to half of their length of life. Followed by—

יגזל...גזל *to divide and distribute between...and between*, Nu. 31:27, 42. Isa. 30:28, **יחצה** “(the river) shall divide (a man) unto the neck,” i.e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חצי**, **חצות**, **חצצה**, **חצית** and the pr. n. **יחצאל**, **יחצאל**.

חצור (“village,” “hamlet” [“fence, castle, i. q. Arab. حصار.”]), [Hazor], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Nch. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חצור הדתה** (“new castle”), [Hazor Haddattah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.]

חצוצרה see **חצוצרה** *a trumpet*.

חצות [“Inf. used as a noun.”] only in constr. **חצות** *f. sing. middle*, from the root **חצה** *to divide, to halve*, Job 34:20; Ps. 119:62; Ex. 11:4.

חצי & **חצי** constr. **חצי**, with suff. **חצי** m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חצינו** our half, i.e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חץ** *an arrow*, from **חצה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חצי המנוחות (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. **חצי המנוחות** verse 54.

I. **חציר** i. q. **חצר** prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. **בית**. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root **חצר** No. I.

II. **חציר** m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חצר** No. II.

[“**חצץ** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. **حصن** to be strong, to be fortified.”]

חצן Psalm 129:7, and **חצן** Isai. 49:2, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَنَ, Æth. ለፀነ: id., whence denom. verb حَضَن to carry in the bosom. [In Thes. חֲצִין arm, forearm; so called from strength (root חֲצַן); — חֲצִין id., also bosom where any thing is carried.]

חֲצִין Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. to urge, to hasten.

Part. Aphel מְחַצֵּץ severe or hasty (spoken of the king's edict), Dan. 2:15; 3:22.

חֲצַץ TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic حَصَّ Conj. III. to divide one's share with another, حَصَّة a part, a portion. Talmud. to cut up, to cut in pieces (whence חֲצִיצָה an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצַב, חָצַב, Chald. חֲצַץ. The primary syllable חֲ has the power of cutting, dividing, or sharpening, in common with the cognates חָ (see חָוּן), חָר (see חָרֵץ), also חָצַץ, חָצַץ, חָצַץ (see the roots חָרַץ, חָרַץ, חָרַץ), also חָצַץ, חָצַץ, חָצַץ (see the roots חָרַץ, חָרַץ, חָרַץ). Pro. 30:27, "the locusts have no king, וְלֹא חָצַץ בָּלֵן and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצֵּץ Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָץ. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, to be cut off, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חָץ and the following words.

חָצִין m. — (1) a small stone, gravel stone (from being broken up, made small), and collect. small stones, gravel, Prov. 20:17; Lam. 3:16.

(Syr. حَصِي, Arab. حَصِي.)

(2) i. q. חָץ an arrow, poetically for lightning, Ps. 77:18.

חֲצִין-תָּמַר, חֲצִין-תָּמַר ("pruning of the palm"), [Hazon-tamar, Hazezon-tamar], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called חֲצִין. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חֲצִין & חֲצִין f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the שֹׁפָר *buccina* or

horn, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حَضَرَ to be present, Conj. X. to call together; hence the form חֲצִין was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חֲצִין a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חֲצִין from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeic, imitating the clangour of the sound of a trumpet, as in Latin *tarañtara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَضَرَة *hadâdera*. From this noun is derived the verb —

חָצַר to blow a trumpet, to trumpet. It occurs in part. מְחַצְרִים (מְחַצְרִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28; כְּחִיב; where in קרי one צ being rejected, it becomes מְחַצְרִים or מְחַצְרִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְרִים, which appears to be a transcriptional error.

I. חָצַר an unused root. Arabic حَصَرَ, Æthiop. ለፀረ: to surround to enclose with a wall, whence חָצַר an enclosure, defence, castle. Kindred roots are חָצַר, and those given under the words חָצַר and חָצַר. Hence חָצַר, חָצַר No. I, and pr. n. חָצַר.

II. חָצַר an unused root, i. q. حَضَرَ to be green, whence חָצַר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρος, which, like חָצַר, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. חָצַר (ק) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, to blow with a trumpet; see חָצַר and חָצַר.]

חָצַר constr. חָצַר with suff. חָצַר, pl. חָצַר constr. חָצַר and חָצַר constr. חָצַר comm. an enclosure, a place surrounded by a fence, specially —

(1) *a court, an enclosure before a building*, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. *הַחֲצֵר הַפְּנִימִית* the inner court, or court of the priests. 1 Ki. 6:36, *הַחֲצֵר הַגְּדוֹלָה* the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called *קְבוּצוֹת הָעִיר*, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) *הַחֲצֵר אֲדָר* ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called *אֲדָר*, Josh. 15:3.

(2) *הַחֲצֵר גִּדָּה* ("village of good fortune"), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27.

(3) *הַחֲצֵר סוּסִים*, Josh. 19:5, and *הַחֲצֵר סוּסִים* ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(4) *הַחֲצֵר עֵינָן* Eze. 47:17, and *הַחֲצֵר עֵינָן* ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(5) *הַחֲצֵר שְׁעָל* ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(6) *הַחֲצֵר הַחֲתִיכוֹן* ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(7) plur. *הַחֲצֵרוֹת* [*Hazeroth*], a station of the Israelites in Arabia Petraea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

הַחֲצֵר see *הַחֲצֵר*.

הַחֲצֵר ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth. 4:18. Gr. *Ἑζρώμ*, Mat. i. 3. Patron. is *הַחֲצֵרִי* Nu. 26:6. [(3) of a town in the tribe of Judah, Josh. 15:3, 25.]

הַחֲצֵרִי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 קרי In Ch. 11:37, *הַחֲצֵרִי*.

[*הַחֲצֵרִים* *Hazerim*, pr. n. Deu. 2:23.]

הַחֲצֵר מָוֶת ("the court of death"), [*Hazar-maveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs *حضر موت*, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[*הַחֲצֵר* (כ) Piel part. 2 Ch. 5:12; see *הַחֲצֵר*.]

חָק see *חָק*.

חָק m. followed by Makk. *חָק*, with suff. *חָקִי*, ba *חָקִי* Lev. 10:13; *חָקִים* Ex. 5:14; plur. *חָקִים*, constr. *חָקִי* and *חָקִי* Ezek. 20:18, properly *that which is established or definite* (from the root *חָקַק* No. 3), e.g. *חָקִי* that which is appointed for me, Job 23:14. Specially—

(a) *an appointed portion of labour, a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) *a defined limit, a bound*, Job 26:10; Prov. 8:29. *חָק לֹא חָק* without limit, Isa. 5:14; 24:5.

(c) *an appointed time*, Job 14:13; 28:26.

(d) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: *a decree of God*, Psa. 2:7; *a custom observed as though it were a law*, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God]

חָקַק unused in Kal, i. q. *חָקַק* pr. TO CUT INTO (*haben, hauen*), *to hack*; hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see *חָקַק*, No. 2); also, *to hack up the ground* (*aufhacken*); see Hithpael.

PUAL part. *חָקֻקָה*—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, *to dig up, to hack up the ground*, *aufhacken, einen Graben aufwerfen*. I would thus, from the primary signification, explain Job 13:27, *חָקַקְתָּ אֶרְצִי* "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חָקָה f. from *חָק*, *that which is established or defined* ["Sing. spoken always of a single law or ordinance; e.g. *חָקַת הַמִּסָּחָה* "law, ordinance of the passover"]; specially—(a) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, *חָקַת עוֹלָם* "an everlasting law."—(b) *practice, custom*, e.g. of the Gentiles, i. e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חִקּוּפָּא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חִקּוּ = חָנַף TO BEND ONE'S SELF.

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, *hauen, einhauen*; compare the kindred roots, all of which are onomatopoeitic, חָקַק and חָתַק to strike with a sword, *hauen*, then to stamp violently; also, to encounter violently; חָכַק and חָכַק id.; *haden, to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as לָקַק *leden* [to lick], טָפַף, *tappen*, תָּלַל *ballen*, צָלַץ *tinnio, schallen*, פָּדַד to beat, to beat to powder, etc.; and in the geminate forms, גָּרְגַר *gargarizavit*, צִפְצִיף *pipiviti*, צִלְצִל *tintinnum edidit*, etc. Specially —

(1) *to carve out a sepulchre*, in a rock, Isaiah 22:16; *to engrave letters and figures on a tablet*, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφειν, *to delineate, to paint*, Isa. 49:16; Eze. 23:14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. חָקֵק poet. for חָכַם a judge, Jud. 5:9.

Pual part. מְחָקֵק *what is decreed*, Pro. 31:5.

HOPHAL, fut. יִחָקֵק (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

POEL, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. מְחָקֵק — (1) *a law giver*, Deut. 33:21; Isa. 33:22; *a leader*, Jud. 5:14. — (2) *a sceptre*, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חָקַק, חָקַק, [חָקַק], and —

חָקַק m. only in pl. const. חֲקֻקִּים *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חֲקֻקִּי, verse 16).

חֲקֻקִּי [*Hukkuk*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חֲקֻקִּי Ch. 6:60.]

חָקַק fut. יִחָקַק (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַק, חָקַק, see מְחָקֵק Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14, followed by acc. of person or thing, *to explore, search out*, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדָל מְבִין יִחָקְרוֹ but a poor man who has understanding searches him." LXX. καταγινώσκειται. Aqu. Theod. ἐκτεχνύσει.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא יִחָקַר מִשְׁקַל הַחֶשֶׁת "the weight of the brass could not be searched out," comp. חָקַר.

Hence מְחָקֵר and —

חָקַר (1) *searching, investigation*, Job 34:24. חָקַר that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret*. Job 38:16, חָקַר תְּהוֹם, "the most secret recesses of the sea." Metaph. חָקַר אֵלוֹהַּ Job 11:7, i. q. τὰ βόθρα τοῦ Θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חָרַר m. only in plur. חֲרִירִים, *noble, freeborn*, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חֲרִירִים Ecc. 10:17. Root חָרַר No. 2.

חָרַר a hole, see חוּר.

חָרַר see חוּר.

[חָרַר חוּר see חוּר.]

חָרַר or חָרַר an unused root. Arabic حَرَّى

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חֲרָאִי יוֹנִים, מְחָרְאוֹת for חָרַר יוֹנִים, and —

חָרַרִים m. plur. dung, excrements, Isa. 36:12. In the margin the more decent word חֲרָאִי is found [as the חָרַר]; the vowels of which are subjoined to this.

חָרַב whence imp. חָרַב, and חָרַב future יִחָרַב — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from יָבֵשׁ, *to be dry, to become dried*, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וְיִחָרַב יְהוּדָה. Compare Reimar, De Differentia Voc. Hebr. p. 64. (From the same stock is Gr. κάψω to become dry, κάμψος dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֶרֶב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׁעַר.

(Arab. خرب *to be laid waste*, Conj. II. *to lay waste, to destroy*; cognate to which is حرب I. II. IV. *to wage war*.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Eze. 4:15.

חֶרֶב adj. fem. חֶרֶבָה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרֶבִי, pl. חֶרֶבוֹת, const. חֶרֶבוֹת, f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶף, to be sharp, acrid, whence חֶרֶף edge of a sword"]. (Arab. حَرْب, Syr. سَحَاب, whence Greek ἀρρη, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב *to smite with the edge of the sword; to kill with the sword*, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב & חֶרֶב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. חֶרֶב towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרֶבָה plur. חֶרֶבוֹת, with art. חֶרֶבוֹת const. חֶרֶבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, חֶרֶבָה אֶחָדָה לְכָל חֶרֶבָה "I will lay your cities waste." חֶרֶבָה לְבָנָה *to build up ruins or places laid waste*. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth חֶרֶבוֹת לְמֹתָם who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhäufen aufbauen. Synonymous with this is חֶרֶבָה הַקִּים Isaiah 44:26. חֶרֶבוֹת חֶרֶבָה the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרֶבָה (for חֶרֶבָה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרֶבֹן plur. constr. חֶרֶבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָה (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חֶרַג ἀπαξ λεγόμεν. Psalm 18:46, *to SHAKE, to TREMBLE*. Ch. חֶרַגָּא fear, trembling. (The primary syllable is רג, which equally with רע denotes tremulous movements, see רָגַע, רָגַז). Loc. cit. חֶרַגְנוּ בְּמִסְכְּרוֹתֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج *to go out, translate shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרַגְנִי.

חֶרֶגָּל an unused quadril. i. q. Arab. حرجل *to leap, to gallop as a horse, to spring as a locust*. It is formed from the trilateral חֶרַג *to tremble*, which is applied to leaping (see חָלַל). By the omission of ר from this root another trilateral is formed, חָגַל. Hence—

חרגל *m. a locust*, so called from its leaping (see the root, comp. *ἀρράκος*, *ἀρράλαβος*, from *ἄρρειν*), with wings and fit for food, Lev. 11:22. (Arab. *حرجلة*, a troop of horses, also of locusts, *حرجوان*, *l* and *a* being interchanged, a kind of locust without wings).

חרד fut. *יִחַד*.—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused *חָרַד* prob. had the signification of terrifying, compare *אָרַע*, *ἀράσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by *ל* of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, *וַיִּחַדּוּ אִישׁ אֶל אָחִיו*, "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by *אֶל* prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by *אֶחָד* to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare *חָפַז* NIPHAL), followed by *מִן* from a place, Hos. 11:10, 11; *לִפְנֵי* to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. *חָרִיד*.

חָרִיד adj.—(1) trembling, fearful, afraid, Jud. 7:3; followed by *עַל*, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, *הַחֹדִים בְּמִצְוַת אֱלֹהֵינוּ*, "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, *חָרַד עַל דְּבָרִי*, "who reverences my words," followed by *אֶל* verse 5.

חֲרָדָה *f. constr.* *חֲרָדָה* plur. *חֲרָדוֹת*, Eze. 26:16.—

(1) terror, fear. Gen. 27:33, "and Isaac feared *הַחֲרָדָה* a great fear." A genitive after this word sometimes refers to the person who is feared, as, *הַחֲרָדָה* the fear of man, Prov. 29:25; sometimes to him who inspires fear, *הַחֲרָדָה* terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרַב fut. *יִחַר*, apoc. *יִחַר*.

(1) TO BURN, TO BE KINDLED, cogn. to *חָרַד*. Always spoken of anger, concerning which these expressions are used—(a) *חָרַב אָפוֹ*, Exod. 22:23; followed by *בְּ* against any one, Gen. 30:2; 44:18; Job 32:2, 3; 49:7; less often followed by *אֶל* Nu. 24:10; *עַל* Zec. 10:3—(b) without *אָפוֹ*, *חָרַב לוֹ*, "anger was kindled

to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(c) *חָרַב בְּעֵינָיו* "anger was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote scrow than anger; and hence they are rendered by the LXX. by the verb *λυπώμαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas *אָפוֹ* NIPHAL, and *אָצַב* HITHPAEL.

(2) to be angry, followed by *בְּ* Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root *חָרַד*]). part. *נִחָרִים* pl. i. q. Kal No. 2, to be angry, Isa. 41:11; 45:24; followed by *בְּ* against any one, Cant. 1:6 [but this should be referred to *חָרַד*].

HIPHAL fut. *יִחַר*.—(1) to make to burn, to kindle anger, Job 19:11; followed by *עַל*.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, *אֶחָדֵינוּ יִחַר אַחֲרָיו* "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. *יִחַר* (of the form *חָפַז*) to emulate, to rival, Jer. 22:15; followed by *אֶת* with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, *חָרִיד*, *חָרִי*, *חֲרָה*.

[*חֲרָהִיָּה* (*Harhaiah*), according to other copies *חֲרָהִיָּה* ("who was dried up"), pr. n. of a man, Neh. 3:8.]

חָרוֹד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. *עֵין חָרוֹד* Jud. 7:1. Hence Gentil. *חָרִיד* 2 Sa. 23:25.

חֲרוֹמִים *m. pl.* strings of pearls, or other gems, or coral; Cant. 1:10; from the root *חָרַב* which see. Syr. *ܚܪܡܝܢ* and Arab. *خَرَم* a necklace composed of gems or pearls.

חָרוֹל *m.*, Job 30:7; Zeph. 2:9; pl. *חָרוֹלִים* Prov. 24:31, the nettle, so called from its burning, from the root *חָרַב* = *חָרַב*. Comp. *Ἀῆλη*: to singe, for *Ἀῆλη*. See Celsii Hierobot. t. ii. p. 165.

[*חָרוֹמָפִּי* (contracted from *חָרוֹמִים* flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

חָרוֹן *m.* (from the root *חָרַב*) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase *חָרוֹן אָפוֹ* "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. *חָרוֹן* is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. *חָרוֹנִים* angers, Ps. 88:17.

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חֲרִי יוֹגִים (from the root **חָרַם**), *doves' dung*, 2 Ki. 6:25 כתיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (حرو الصافر), and in the shops of the (hymists [in Germany] *assa foetida* is called *Zeufelsbied*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is **דְּבִיּוֹגִים**, which see.

חָרִים m. pr. *something turned or carved* (from the root **חָרַם**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

חֲרִיף (Arabic خريف "autumnal showers," from חֲרִי autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יִרְחָה (also signifying autumnal showers).

חֲרִיץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*; τμήμα. 1 Sam. 17:18, עֲצֵצוֹת חֲרִיצֵי הַחֶלֶב, "ten cuttings of (thickened) milk (or of soft cheese)." LXX. τυφελίδες, i. e. according to Hesychius, τμήματα τοῦ ἀπαλοῦ τυροῦ. Vulg. *decem formellæ casei*. Arab. كريس (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. **חָרִיץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חֲרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀπορός, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to **BURN**, to **SINGE** (like Chald. **חָרַךְ** and Arab. حرق), hence to **roast flesh**. Prov. loc. cit., לֹא יִחַרְךָ בְּסִיּוֹ צִידוֹ.

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. חֲרִי for רָכַץ. LXX. οὐκ ἐκτρέφεται θήραν, pursues not prey. Chald. and Syr. יִקְחֵם וְיִכְרְסֵם will take, will catch; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַץ**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַץ** net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق.

ITHPAEL, אִתְּחַרְךָ *to be singed*, Dan. 3:27.

חָרְכִים m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. δίκτυα. (Chaldee **חָרְכָּא** a window.)

חָרַל see **חָרַל** [given as an unused root in Thes.].

חָרַם unused in Kal, properly to **SHUT UP** (comp. **חָרַם** a net, No. 1.)—

(1) *specially to shut in, to contract the nose* (comp. **חָרַם**). Hence part. **חָרִים** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. **خَرَمَ** and **خَرَمَ** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit to common use; to consecrate to God* (opp. to **חָלַל**). Arabic **حَرَمَ** to prohibit, especially to common use. II. to render sacred. IV. to devote.

حَرَم a sacred place, adytum, also women's apartment [*Haram*]. Æth. ስረዓ: to account unlawful, ስረዓ: to forbid, to prohibit. See **חָרַם**.

חָרַם — (1) *to consecrate, to devote* (Æth. ስረዓ: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **לְפִי חָרַם** Josh. 11:12; 1 Sa. 15:8. The phrase **חָרַם אֶחָד** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **חָרַם** 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וְהָיָה יְהוָה לְשׂוֹן** **וְהָיָה יְהוָה לְשׂוֹן** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

חֹרֵם **חֹרֵם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 12:19; Lev. 27:29.

חֹרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חֹרֵם for **חָרִים** (i. q. **חָרִים** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חָרִים, once **חָרִים** (Zec. 14:11), with suffix **חָרִים**, **חָרִים** pl. **חָרִים**.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חָרִים** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חֹרֵם ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called **צִפְתָּ** Jud. 1:17.

חֹרֵם (i. q. **חֹרֵם**, prominent summit of a mountain; properly it seems the nose of a mountain; compare **חֹרֵם**, *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called *Jebel esh-Sheikh* (جبل الشيخ) and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **חֹרֵם** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **חֹרֵם**, by the Sidonians **חֹרֵם**; and they were also sometimes called **חֹרֵם**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חֹרֵם quadril. prob. compounded of **חֹרֵם** to cut off, and **חֹרֵם** to cut into. Hence—

חֹרֵם m. a sickle, reaping hook, Deut. 16:9; 23:26.

חֹרֵם (i. q. Arab. **حَرَم**) a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Kāppai*, *Carra*, Arab. and Syr. **حَران**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alfeg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֹרֵם ("two caverns," dual from **חֹרֵם** = *Horonaim*), pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **חֹרֵם** Neh. 2:10, 19 **חֹרֵם** page cxvii, B, is altogether a different place

חֹרֵם (perhaps for **חֹרֵם** from **חֹרֵם** to snore, and **חֹרֵם** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חֹרֵם & חֹרֵם an unused root.

(1) i. q. **חֹרֵם** and **חֹרֵם** to scrape, to scratch and intrans. to be rough; **חֹרֵם** a potsherd, so called from its being scratching, rough. Hence **חֹרֵם** a sherd, and **חֹרֵם**.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חֹרֵם**. Hence **חֹרֵם** the sun.

חֹרֵם m. [in pause **חֹרֵם**, root **חֹרֵם**].—(1) the itch, Deut. 28:27; so called from scratching (*κράσσειν von tragen*).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **חֹרֵם** par. Jud. 14:18 (like **חֹרֵם**, **חֹרֵם**). It seems properly to signify heat, like **חֹרֵם**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חֹרֵם** properly is the orb, or disc of the sun, *die Sonnen-scheibe*, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schaben* (see Adelung h. v.).—**חֹרֵם**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχέρης*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (*حَرْس*), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere *בית נקש*, what-
ever may be thought of the authenticity of the words,
עיר הנקש יאמר לאחת. [Nothing but *conjecture* can
be opposed to their genuineness.] From the Arabic
usage حرس to defend, to preserve, it may be rendered
"one shall be called a city preserved," i. e. one
of those five cities shall be preserved. Whichever
rendering is preferred, this reading is better than the
other הנקש, עיר, concerning which see p. cccxxx, B.

חֲרָסוֹת *f. a pottery, potters' workshop*, ἡδέρη, where earthen vessels are made (from חָרַשׁ). Hence **שַׁעַר הַחֲרָסוֹת** the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under שַׁעַר."] In ירי קרי there is חֲרָסוֹת.

חָרַע an uncertain root ["Syr. Ethpael to be cunning"], see פִּתְחָרַע.

חָרַף fut. יִחָרַף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. خرب. With this accord the Lat. *carpo*, and (with a prefixed sibilant) German *farp*, *färf*. The primary syllable *רף* has also in other roots the signification of plucking (*rapienti*), as *זָרַף*, *זָרַף*, *זָרַף*, see *זָרַף*). Hence *חָרַף*, *חָרַף* the time when fruits are plucked, autumn, and from this—

(2) denom. to pass the autumn (and winter), to winter, χειμάω. Isa. 18:6, וְכָל-בְּהֵמַת הָאָרֶץ עָלֶיךָ תִּחְרַף, "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to קָרַח to pass the summer (from קָרַח). The Arabic verb خرب has also many significations derived from خرب and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach. Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא-יִחְרַף לִבִּי, "my heart (my conscience) shall not reproach me as to any day of my life;" i. e. I do not repent of any day.

חָרַף — (1) i. e. Kal No. 3, to reproach, to scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by ל (Chr. 32:17; א 2 Sam. 23:9, חָרַף הָרָפָה Ps. 79:12; 89:52).

(2) followed by נָפַשׁ to scorn life, to count one's life as of little worth, i. e. to expose one's life to very great danger, especially in battle, παραβάλλεσθαι. Jud. 5:18, נָבְלָה עִם חָרָה נַפְשׁוֹ לְמוֹת, "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs عرض, بذل, اهان, see my Comment on Isa. 53:12. It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

חָרַף, pass. of Piel No. 2, to be betrothed, speaking of a woman; prop. abandoned, i. e. given up, or delivered to a husband. Levit. 19:20, "a maid-servant who is betrothed to a husband." So in the Talmud *חָרַף* is i. q. *אֵרוּסָה* espoused. There is a similar use made of the Arabic verbs رخص, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of *חָרִיף*.

חָרַף ("plucking"), [*Hareph*], pr. n. m., 1 Chr. 2:51.

חָרִיף m. autumn, the season in which fruits are gathered (see the root No. 1). Arabic خريف, see

Schultens on Job 29:4. It commonly includes also the winter, and thus *חָרִיף* summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. *בֵּית חָרִיף* a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. *ἀνίστα* Pind. Isthm. ii. 8; Nem. v. 11; *ῥα*, Plato. Legg. viii. p. 415: *auctumnus*; Ovid. Met., xv. 200. Job 29:4, *בְּיָמֵי חָרִיפִי* "in the days of my maturity," i. e. of my manly vigour; *ῥος ἀμυγς μου*, the flower of my age.

[It may, I think, be questioned, whether *חָרִיף* really means winter as well as autumn; the phrase *בְּיָמֵי חָרִיפִי* will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the autumn having been regarded as the beginning, the prime of the year, see Thes.]

חָרַף *f.*—(1) reproach, scorn, contempt—(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, *חָרַפְתָּ עָמִי* "the reproach of my people," i. e. the reproach which the people cast upon me—(b) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i. e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i. e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 18. Plural *חָרְפוֹת* Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

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with anger, Cant. 1:6, נְחִירָדִי. See Thes. In Man. from חָרָה.]

PILPEL inf חָרַר to kindle (contention), Proverbs 26:21.

Derived nouns [חָרָר, חָרָר, חָרָר and—

חָרָרִים m. pl. parched, or sunburnt places, Jer. 17:6

חָרַשׁ i. q. חָרַס which see. Hence—

חָרַשׁ m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חָרַשׁ קֵלִי a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חָרַשׁ stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. חָרַשׁ and חָרַשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַץ, חָרַץ, חָרַץ, which see. Syr. حَرْش is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרַשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חָרַשׁ); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; καὶα τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. חָרַשׁ to plow (Arab. حَرَث Eth. ለረሰ id., a plowman, a husbandman, مَجْرَاث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with פָּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3; עַל נְדִי חָרַשׁ חֲרִישִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil rinaden), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. חָרַשׁ to be deaf (compare חָרַשׁ deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرْش, Med. E., Arab. خرس id., dumb. The origin of this meaning lies in

cutting off, hacking, and חָרַשׁ properly is blunted, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרַשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, רָאִיתָ יְיָ אֱלֹהֵי חָרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by כֵּן in a pregnant sense, Psalm 28:1, אַל תִּחְרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרַשׁ.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:18; Mic. 3:12.

HIPHAL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לְ to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by כֵּן to be silent from some one, i. e. to hear some one silently; followed by אֵל id., Isa. 41:1; to be silent about any thing (εἶναι σιωπῆς), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תִּחְרְשׁוּ and you shall keep quiet," or be still. Followed by כֵּן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חָרִישׁ [חָרִישׁ, חָרִישָׁה, חָרִישָׁה.

חָרַשׁ (of a form which takes dagesh, for חָרַשׁ) constr. חָרַשׁ (Exod. 28:11; Isa. 44:12, 13; compare חָרַשׁ constr. חָרַשׁ Eze. 26:10)—

(1) an engraver, of stones, Ex. 28:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַשׁ בָּרֶזֶק an artificer of iron. Isa. 44:12, חָרַשׁ עֵצִים an artificer of wood, ih.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חרש משהו artificer of destruction, Eze. 21:36.

חרש (of the form חרש adj. pl. חרשים deaf (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) *work of an artificer*. Hence יְחֻדֵּי הַחֲרָשִׁים the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. *ܚܪܫܐ*, compare *ܚܪܫܐ* Chaldee חרש a magician, an enchanter. Isa. 3:3; חרשים חרש "oneskilled in artifices," i.e. in magic: there follows חרש a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 9:1.

(4) [*Heresh*], pr. n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb חרש No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, חרש נחשת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb חרש to be entangled, חרש a wood, חרש חרש a thicket of trees, compare Sam. 17:12, חרש a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חרש 1 Sa. 23:16, which is also retained with a preposition. חרש verses 15, 18; pl. חרשים 2 Ch. 27:4.

חרש (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חרש f.—(1) *the working of wood*, or stones, Ex. 31:5; 35:33.

(2) [*Harosheth of the Gentiles*], pr. n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חרת i. q. חרש No. 1, TO ENGRAVE, compare *χαράσσω, χαράττω*. It occurs once, Exod. 32:16. (Chald. חרת id.). [Hence in Thes.]—

חרת (prob. i. q. חרש "wood" ["a cutting, hence i. q. חרש"], [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חרש (made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חרש m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חרש עזים LXX. δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well تطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حنس to drive a flock." This word is only found defectively حنشا.]

חרש fut. יחרש —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. *ܚܪܫܐ* id. A kindred root is *ܠܚܫ*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חרש שפתיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אל תחשך keep not back (thy throat or mouth)." Followed by מן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by מן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מן of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *monen*). Isa. 14:6; 2 Ki. 5:20. Followed by שׁ to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חרש fut. יחרש a kindred root to חרש (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab *حسف* and *سحف*). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חרש שקל "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חרש יסוד "with the buttocks uncovered." *To make a tree bare*, i. q. *to strip off its leaves*, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben abfchöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic حَسْب is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حَسَب to let down]).

Derivatives, חֶשֶׁב, חֶשֶׁב and pr. n. חֶשֶׁב.

[חֶשֶׁב s. חֶשֶׁב.]

חֶשֶׁב fut. (חֶשֶׁב but חֶשֶׁב Ps. 40:18; חֶשֶׁב Ps. 35:50)—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. حَسَب, Æth. ሐሰበ and ሐሰበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. حَسَب and حَسَب, whence חֶשֶׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חֶשֶׁבֹן), Ex. 31:4; whence חֶשֶׁב an artificer, 2 Chron. 26:15; especially *polymiliarius*, a weaver of damask adorned with figures (different from חֶשֶׁבֹן) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, to plot, as חֶשֶׁב אֱנִי Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֶשֶׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חֶשֶׁב מְחַשְׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to think, to purpose to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added אֶל of the person).

(2) *to think, to take to be so and so*, followed by acc. and dat. (λογίζεσθαι τινα εἶς τι). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and אֶל Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, וְלֹא יַחְשְׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute something to some one*; followed by אֶל of pers. and acc. of the thing; e.g. sin, Psalm 2:8; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by אֶל, Josh. 13:3; אֶל 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֶשֶׁב חֶשֶׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by אֶל *to be reckoned equal to some one*, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by אֶל id. 1 Ki. 10:21; Lam. 4:2. אֶל Isa. 2:22, בְּמָה יִחְשַׁב הוּא "to what shall he be made equal," i.e. at how much is he to be estimated? followed by עַם Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed to some one*, followed by אֶל Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (etwas berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, אֶל (אֶל) to reckon with any, 2 Ki. 12:16.

(2) *to consider, to think upon* (beachten), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by אֶל of pers. חֶשֶׁב מְחַשְׁבוֹת עַל Dan. 11:24; אֶל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. חֶשֶׁב, חֶשֶׁב.

חֶשֶׁב Ch. i. q. Heb. No. 2, *to reckon, to take for* any thing, followed by אֶל Dan. 4:32.

חֶשֶׁב m. the girdle of the high priest, with which his אֶפֶסֶת was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֶשֶׁב הָאֶפֶסֶת Ex. 28:27, 28; 39:20, 21; חֶשֶׁב אֶפֶסֶתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֶשְׁבָּנָה (for חֶשֶׁב בְּנָה "reason," "thought in judging," perhaps "wise judge"), [Hashbadana], pr. n. of a man, Neh. 8:4.

חֶשְׁבָּה ("estimated," for חֶשֶׁב with the Aramaean article [i. e. the emphatic termination]), [Hashubah], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֶשְׁבֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. ratio.

(2) [Heshbon], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:9). The *Esdonites* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syria, p. 11). It is now called حَسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֶשְׁבֹן plur. חֶשְׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֶשֶׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֶשְׁבִּיהוּ חֶשְׁבִּיהוּ ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֶשְׁבָּה (i. q. the preceding, from which this seems to have originated, being changed into ב), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֶשְׁבִּנִיָּה (id.) [*Hashabniyah*], pr. n. m.—(1) Neh. 3:10.—(2) Neh. 9:5.

חֶשֶׁה fut. יִחְשֶׂה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָקָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by כִּן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

Hiphil הִחְשִׂה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הִחְרִישׁ, הִחְשִׂים), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֶשֶׁשׁ [from חֶשֶׁשׁ] Job 31:5, see Analyt. Ind.

חֶשֶׁב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֶשֶׁךְ Chald. *darkness*, Dan. 2:22. Root חֶשֶׁךְ.

חֶשְׁכִּים see חֶשְׁכִּים.

חֶשֶׁךְ Chald.—(1) *to be needful*. (Syr. *ܚܫܝܬܐ* to be fit, needful.) Ezra 6:9; חֶשְׁכֵּי הַחַיִּים "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֶשְׁכֹּת f. *need*, what is needful, Est. 7:20.

חֶשְׁכָּה see חֶשְׁכָּה.

חֶשְׁכִּים see חֶשְׁכִּים.

חֶשֶׁךְ fut. יִחְשֶׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. *ܚܫܝܬܐ* id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

Hiphil—(1) *to darken, to make dark*. Amos 5:8; יוֹם לִיְהוָה חֶשֶׁךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2; יְהוָה חֶשֶׁךְ עֵצָה וְנֹוֹי "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֶשֶׁךְ and the following words.]

חֶשֶׁךְ pl. חֶשְׁכִּים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldean חֶשְׁכָּה id.

חֶשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. חֶשְׁכֵּי הַחַיִּים treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22; חֶשֶׁךְ לֹא יִחְשֶׁב "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵוֶר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—[("d) *wickedness*, Prov. 2:13; comp. *τὸ σκότος*, John 3:19; also Rom. 13:12.]

חֶשְׁכָּה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֶשְׁכָּה Ps. 139:12. Plur. חֶשְׁכִּים Isa. 50:10.

חֶשְׁכָּה or חֶשְׁכָּה (with Tzere pure), constr. חֶשְׁכָּת (without dagesh lene), Ps. 18:12.

חֶשְׁכָּה f. id. *darkness*. Mic. 3:6; חֶשְׁכָּה לָכֵן "and darkness shall surround you, so that ye shall not divine." Some copies have חֶשְׁכָּה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לִיְהוָה in the other clause

חָשַׁל unused in Kal i. q. **חָשַׁל** to prostrate, to
be shaken.

NIPHAL, part. **דַּלִּי** *the weakened, the wearied,*
Deu. 25:18.

𐤒𐤒 Chald. *to make thin*, hence *to crush*, *to beat fine*, i. q. **𐤒𐤒**, Dan. 2:40. (Chald. and Talmud Jerus. *to hammer out*, *to beat out thin*, **𐤒𐤒** crushed barley. Syr. **ܚܚܐ** *to hammer out*.)

חָשַׁם an unused root. Arab. حشم — (1) *to be fat*, transposed **חָשַׁם**. — (2) *to have many servants* (prop. *to be rich, wealthy*). Hence **חֲשֻׁמוֹן**, **חֲשֻׁמוֹנִי**, and —

חֲשִׁימִי ("rich," "wealthy." Arab. حاشيم having many servants), [*Hashumi*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֲשֹׁם see **חֲשֹׁם**.

הֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*],
pr. n. of a town in the tribe of Judah, Josh. 15:27.

הַשְׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

ܠܚܫܢ m. *brass made smooth*, i.e. *polished*,
 Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii.
 page 877, seq.) to be compounded of ܠܫܢ for ܠܫܢܐ
 brass, and Chald. ܠܫܢܐ gold, so that it would answer
 to *aurichalcum*; [if this word had been (as is sometimes
 supposed) from *aurum*, but it is in Greek *ορείχαλκος*,
 see Thes.], but the word ܠܫܢܐ seems to be of very
 uncertain authority. As in chap. 1:7, there occurs
 in the same connection ܠܫܢܐ ܢܫܝܢ *smooth brass*, ܠܫܢܐ
 must, I think, be explained as having the same sense;
 and be taken as from ܠܫܢ (ܠ being rejected by aphæ-
 resis), and ܠܐ, a syllable which is shewn to have not
 only the signification of softness, but also that of
smoothness and brightness, by many roots which com-
 mence with it, as ܠܫܢܐ, ܠܫܢܐ, ܠܫܢܐ, ܠܫܢܐ, ܠܫܢܐ,
mulseo, mollis, and with a guttural prefixed ܠܫܢܐ (see
 ܠܫܢܐ). LXX. translate it *ηλεκτρον*. Vulg. *electrum*,
 which words are not to be understood as used for
amber, but for a kind of metal of remarkable bright-
 ness compounded of gold and silver; see Pausan. v. 12;
 Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in
 dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar
 connection, occurs *χαλκοίλανοι*, which I would ex-
 plain *χαλκὸν λιπαρόν* = ܠܫܢܐ.

דִּשְׁוֹנִי m. pl. ἀπαξ λεγόμεν. Ps. 68:32, "those who are fat," i.e. rich, nobles; compare Arabic

חֲשִׁים, a great man with a large retinue. Well explained by the Hebrew interpreters, מְנַשִּׁים נְדוּלִים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خَشَم the nose, which may be applied to a prince, like اَنْف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خَشَم signifying nose, although حَشَام signifying a large-nosed man, خَشَم to break the cartilages of the nose. Compare under תַּרְבֵּם.

חֲשַׁן an unused root, i. q. Arab. حَسَن *to be fair*,
 Conj. II. IV. to adorn. (In the western languages,
 perhaps, there accord with this Goth. *sceinan*, Germ.
scheinen, whence *ston*, *schön*). Hence—

צִיָּה m. ornament, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully צִיָּה חֲסִידִים Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. צִיָּה. LXX. λογείον, Philo λόγιον, λογείον κρίσεως, Sir. 45:10.

חָשַׁק—(1) properly to JOIN TOGETHER (comp. **חָשַׁק** No. 1, 2), and intrans. (for **חָשַׁק**) to be joined together, to adhere, see **PIEL**. In **Kal** always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by Genesis 34: 8; Deu. 7: 7, 10, 15; 21: 11. (It corresponds to عشق *to cleave* to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38: 17, וְהִשְׁתָּה נַפְשִׁי מִשְׁחַת בָּרָא "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something,
1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, to join together, Exod.
38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

חֶשֶׁק suff. חֶשֶׁקִי m. *desire, delight*, 1 Ki. 9:1, 19.
Isa. 21:4, לַיְלַת חֶשֶׁקִי "the night of my pleasure."

חֲשִׁקִים *m. plur. joinings, i. e. poles or rods*, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, **Ex. 27:10, 11; 38:10, seq.**

חֲשָׁקִים m. pl. *the spokes of a wheel*, by which the nave and the rim are joined, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשֵׁרָה or **חֲשֵׁרָה** constr. **חֲשֵׁרָה** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֲשֵׁרָה.

חֲשֵׁרִים masc. plur. *nave of a wheel* (Nabe des Rades), at which the spokes are gathered together, 1 Ki. 7:33.

חֲשֵׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. חֲשֵׁשׁ, חֲשֵׁשׁ). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, חֲשֵׁשׁ לְהִבָּה, “dry grass of flame,” i.e. burning Isa. 33:11.

חַת (from חָתַת) with suff. חֲתָם (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חַת (“fear,” “terror”) [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called חַת גִּבְיָה Gen. 23:3, seq.; 25:10 (בְּנוֹת חַת 27:46); sometimes חֲתִי plur. חֲתִים, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. מַלְכֵי חֲתִים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

[“Fem. חֲתִית Eze. 16:3, plur. חֲתִיּוֹת 1 Ki. 11:1, also בְּנוֹת חַת Gen. 27:46.”]

חָתַת fut. יִחְתֹּם TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַף, whence by softening the third radical might be formed חָתַת and חָתָו). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, לְחַתּוֹת, “to take away fire from a hearth.” Prov. 6:27; 25:22, pregn. const. חֲתָה עַל-רֹאשׁוֹ “for thou wilt take coals of fire (and heap them) on his head.” See under the word חָתַל.—Hence חֲתָה fire-pan, censer [and מַחְתָּה].

חֲתִית (from חָתַת) f. *terror, fear*, Gen. 35:5.

חֲתָל (from חָתַל) m. *a bandage for binding up a wound*, Eze. 30:21.

חֲתִיתִּים plur. **חֲתִיתִּים** adj. *timid, fearful*, Eze. 12:5. Root חָתַת

חֲתִי see חָת.

חֲתִית (from חָתַת) f. *terror, alarm*, Eze. 32:23 26. With suff. חֲתִיתָם their alarm, i.e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with חָק, חָק, hence TO DECREE, TO DETERMINE.

NIPHAL pass. Dan. 9:24, “seventy weeks חָתַךְ עָלֶיךָ are determined (and shall come) upon thy people.” Theodor. and Gr. Venet. συνεμύθησαν τέμνηται. LXX. ἐπιθήσαν.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, חֲתָל [and the following words]—

חֲתָלָה f. *a bandage, a swaddling band*, Job 38:9.

חֲתָלָן (“a hiding-place,” “a place wrapped up”), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. יִחְתֹּם—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָסַם, חָסַם, חָסַם. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ረፈደ: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by פֶּ of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, חָתַם חֻרָה “seal up the oracle” [rather, the law]; also חָתַם Job 9:7 (compare חָתַם No. 3), and פֶּ Job 37:7, חָתַם בְּיָדוֹ “he seals up the hand of every man,” i.e. restrains them from labour, hinders them from using their hands. Job 33:16, חָתַם בְּמִסְכָּרָם properly “he seals up their instruction,” i.e. instructs them privately. (In this sense it answers to the Arab. حتم

followed by פֶּ to reveal to some one; see Schult. ad h. l.) Part. pass. חָתוּם sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. *ختم* to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לחתם היום ויגביא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by ל as though it were, to put a barrier, to set a lock on something. Job 24:16, יומם חתמו לסו "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHAL, i. q. Piel, once occurs, Lev. 15:3, או החתים ופלו מזהבו "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חתם, חתך, חתך.

חתם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חתם see חתם a seal.

חתך f. id. Gen. 38:25.

חתן (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (αὐτογατῆν). Hence part. Kal חתן a father-in-law, the wife's father (a husband's father is called חם), who gives his daughter in marriage. חתן the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חתנה a mother-in-law, wife's mother. Deu. 27:23.

(2) to take in marriage, αὐτογατῆν. Hence חתן, חתנה.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by חם, with any one, Gen. 34:9; 1 Ki. 3:1; 3 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. *ختن* Conj. III. id., *ختن* a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; *ختان* circumcision, place of circumcision

ختين a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חתן) but also by *ختن* Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, *ختان*, *ختن* a feast at a circumcision. The primary and genuine meaning may be *to cut off*, *to circumcise*, another trace of which is in *ختن* to diminish, *ختن* a cutting off (comp. the roots *חָטַף*, *חָטַף*, and others which begin with the syllable *חַט*); and then the word used for

the festival of circumcision was applied to that of a marriage." The.]

חתן m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) a bridegroom, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother *חתן* bridegroom of blood [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb *ختن* to contract affinity, has also the signification of circumcising, no doubt a secondary sense, derived from the former. [But see above].

Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, a son-in-law, Gen. 19:12; Jud. 15:6.

(3) a connection by marriage, 2 Ki. 8:27.

חתנה f. marriage, nuptials, Cant. 3:11.

חתף i. q. חָטַף TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

חתף m. prey, used poet. for חָטַף a robber (like חָטַף for חָטַף 2 Sa. 12:4), Pro. 23:28.

חתך fut. יַחַד TO BREAK OR DIG THROUGH a wall, followed by חָ Eze. 8:8; 12:5, 7; with an acc. חָתַר (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יַחַדְרֵנוּ גִשְׁאֵל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, חֲתָרָה.

חתך—(1) prop. TO BREAK (kindred to other onomatopoeic roots, *בָּתַח*, *פָּתַח*, *בָּתַשׁ*, *פָּתַשׁ*, *חָד*, see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear*, *to be confounded*. (Many verbs which signify breaking are applied to fear, as *שָׁרַר* Job

41:16; Arab. *كسر*, *فزع* Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were broken, (he broken zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb שָׁבַע .

NIPHAL נִפְחַל (which is identical in form with Piel and Niphal of the verb נָחַל), fut. נִפְחַל , pl. $\text{נִפְחֻ$ —(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym נִכָּח , as Deut. 31:8, לֹא תִכָּח , לֹא תִכָּח "fear not, neither be confounded;" Deut. 1:21; Josh. 1:9; 8:1; 10:25. Followed by מִפְנֵי before the person, Jer. 1:17; Eze. 2:6; 3:9; מִפְנֵי before the thing, for fear of which one flies (compare פָּן No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

$\text{וַיִּפְחַל מִפְנֵי שְׁמִי נִפְחַל הוּא}$ "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14. HIPHIL הִפְחִיל , fut. הִפְחִיל , with suff. הִפְחִילִי , once הִפְחִילִי , Hab. 2:17, for הִפְחִילִי (see Lehrs. p. 369), rarely like regular verbs הִפְחִילִי Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37; Job 31:34. (Arab. أخبت to be terrified, put to shame.)

Derivatives, חִתָּה , חִתָּהּ , חִתָּתִּים , חִתָּתִּים , pr. n. חִתָּה , and—

חִתָּתִּים m.—(1) terror, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. תֵּת], the ninth letter of the alphabet; as a numeral, nine; whence טו 9+6 is written instead of יז 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. طيط a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it something rolled or twisted together, טֵט from the root טֵט , Arab. طيط , so Lee; or perhaps it is Egypt. twt , hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ת whether aspirated (th, θ) or smooth (t, τ): in the same manner as כ , כ' uttered at the back part of the palate towards the throat, differs in sound from כ , whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (טֵט , θῆτα) and its place in the alphabet agrees with ט , and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature ($\text{η}=E$; $\text{η}=H$; $\text{υ}=O$; $\text{κ}=A$).

(2) Ewald refers to the ט , which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: טַרְבָּץ *Saravāc*, טַבָּל *Tabalac*, טַרְבָּלָאִים *Tarphalaioi*; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ܬ , and for θ, ܬ , as ܬܝܡܝܬܝܬ *timaitait*, ܬܝܬܝܬ *titait*.

To this letter there correspond in the Arabic alphabet ط and ظ , but more often the former; the latter, which is almost a *silent*, commonly answering to the Hebrew צ . Compare the roots טַבַּח , טַבַּח , טַבַּח to kill, טַבַּח , טַבַּח to err.—(c) with ט , which see, page CLXXX, A.

טַבַּח Ch. TO BE GLAD, followed by טַבַּח Dan. 6

24. Syr. ܬܒܚ id. See טַבַּח No. 3.

[טַבַּח see טַבַּח and also טַבַּח .]

טַבַּח Chald. *good*, i. q. Hebr. טַבַּח . Dan. 2:32; Est. 5:17, טַבַּח טַבַּח "if it seem good to the king," i. e. if pleasing. Compare טַבַּח Est. 1:19; 3:9.